

P O E M S

U P O N

Several Occasions,

By the Reverend

Mr. JOHN POMFRET.

V I Z.

I. The CHOICE.

II. LOVE Triumphant over REASON.

III. CRUELTY and LUST.

IV. On the DIVINE ATTRIBUTES.

V. A Prospect of DEATH.

VI. On the CONFLAGRATION, and Last
JUDGMENT.

The ELEVENTH EDITION, Corrected.

With some Account of his

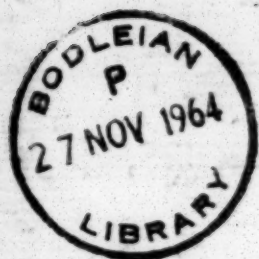
L I F E and W R I T I N G S.

To which are added,

His R E M A I N S.

L O N D O N :

Printed for JAMES SCHOFIELD, and sold at his Shop at
the Conduit-End of the Exchange, Manchester, 1755.



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T H E
P R E F A C E.



I T will be to little Purpose, the AUTHOR presumes, to offer any Reasons, why the following Poems appear in Public; for 'tis ten to one whether he gives the true; and if he does, 'tis much greater Odds whether the gentle Reader is so courteous as to believe him. He could tell the World, according to the laudable Custom of Prefaces, that it was through the irresistible Importunity of Friends, or some other

other Excuse of Antient Renown, that he ventured them to the Press ; but he thought it much better to leave every Man to guess for himself, and then he would be sure to satisfy himself. For let what will be pretended, People are grown so very apt to fancy they are always in the Right, that unless it hit their Humour, 'tis immediately condemned for a Sham and Hypocrisy.

IN short, that which wants an Excuse for being in Print, ought not to have been printed at all ; but whether the ensuing POEMS deserve to stand in that Class, the World must have Leave to determine. What Faults the true Judgment of the GENTLEMAN may find out, it is to be hoped his Candour and good Humour will easily pardon ; but those which the Peevishness and ill Nature of the CRITICK may discover, must expect to be unmercifully used ; tho' methinks, it is a very preposterous Pleasure to scratch other Persons 'till the Blood comes, and then laugh at, and ridicule them.

SOME Persons, perhaps, may wonder, how Things of this Nature dare come in-
to

The P R E F A C E.

v

to the World without the Protection of some great Name, as they call it, and a fulsome Epistle Dedicatory to his GRACE, or RIGHT HONOURABLE: For if a POEM struts out under my *Lord's Patronage*, the *Author* imagines 'tis no less than *Scandalum Magnatum* to dislike it; especially if he thinks fit to tell the World, that this same Lord is a Person of wonderful Wit and Understanding, a notable Judge of Poetry, and a very considerable Poet himself. But if a POEM have no intrinsic Excellencies and real Beauties, the greatest Name in the World will never induce a Man of Sense to approve it; and if it has them, *Tom Piper's* is as good as my *Lord Duke's*; the only Difference is, *Tom* claps half an Ounce of Snuff into the Poet's Hand, and his *Grace* twenty Guineas. For, indeed there lies the Strength of a Great Name, and the best Protection an *Author* can receive from it.

To please every one, would be a new Thing; and to write so as to please no Body, would be as new; for even QUARLES and WYTHERS have their Admirers. The

vi The P R E F A C E.

Author is not so fond of Fame, to desire it from the *injudicious Many*; nor of so mortified a Temper, not to wish it from the *Discerning Few*. 'Tis not the Multitude of Applauses, but the good Sense of the Applauders, which establishes a valuable Reputation; and if a RYMER or a CONGREVE say 'tis well, he will not be at all solicitous how great the Majority may be to the contrary

L O N D O N, Anno 1699.





P O E M S

O N

Several Occasions.



The CHOICE.

✿✿✿✿✿ F Heav'n the grateful Liberty would give,
✿✿✿✿✿ That I might chuse my Method how to live,
✿✿✿✿✿ And all those Hours propitious Fate should
✿✿✿✿✿ I lend,
✿✿✿✿✿ In blissful Ease and Satisfaction spend,
✿✿✿✿✿ Near some fair Town, I'd have a private
✿✿✿✿✿ Seat,

Built uniform ; not little, nor too great :
Better, if on a rising Ground it stood ;
On this Side Fields, on that a neighb'ring Wood.
It should, within, no other Things contain,
But what were Useful, Necessary, Plain :
Methinks 'tis nauseous, and I'd ne'er endure
The needless Pomp of gaudy Furniture.

A little Garden grateful, to the Eye,
 And a cool Rivulet run murm'ring by :
 On whose delicious Banks a stately Row
 Of shady Limes or Sycamores should grow,
 At th' End of which a silent Study plac'd,
 Sould be with all the Noblest Authors grac'd.
 HORACE and VIRGIL, in whose mighty Lines
 Immortal Wit and Solid Learning shines.
 Sharp JUVENAL, and Am'ous OVID too,
 Who all the Turns of Love's soft Passion knew :
 He that with Judgment reads his charming Lines,
 In whi h strong Art with stronger Nature joins,
 Must grant his Fancy does the best excel ;
 His Thoughts so tender and Express'd so well.
 With all those Moderns, Men of steady Sense,
 Esteem'd for Learning, and for Eloquence.
 In some of these, as Fancy should advise,
 I'd always take my Morning Exercise :
 For sure no Minutes bring us more Content,
 Than those in Pleasing, Useful Studies spent.

I'd have a Clear, and Competent Estate,
 That I might live Gently, but not Great.
 As much as I could moderately spend,
 A little more, sometimes t'Oblige a Friend.
 Nor should the Sons of Poverty repine
 Too much at Fortune, they should Taste of Mine ;
 And all that Objects of true Pity were
 Should be Reliev'd with what my Wants could spare,
 For that, our Maker, has too largely giv'n,
 Should be return'd, in Gratitude to Heav'n.
 A frugal Plenty should my Table spread ;
 With healthy, not luxurious, Dishes fed :
 Enough to satisfy, and something more,
 To feed the Stranger, and the neighb'ring Poor :
 Strong Meat indulges Vice and pamp'ring Food
 Creates Diseases, and inflames the Blood.
 But what's sufficient to make Nature strong,
 And the bright Lamp of Life continue long,

I'd freely take, and, as I did possess,
The bounteous Author of my Plenty bless.

I'd have a little Vault, but always stor'd
With the best Wines each Vintage could afford.
Wine whets the Wit, improves its native Force,
And gives a pleasant Flavour to Discourse :
By making all our Spirits debonair,
Throws off the Lees, the Sediment of Care.
But as the greatest Blessing Heaven lends,
May be debauch'd, and serve ignoble Ends :
So, but too oft, the Grape's refreshing Juice
Does many mischievous Effects produce.
My House should no such rude Disorders know,
As from high Drinking consequently flow.
Nor would I use what was so kindly giv'n,
To the Dishonour of indulgent Heav'n.
If any Neighbour came, he should be free,
Us'd with Respect, and not uneasy be,
In my Retreat, or to himself or me.
What Freedom, Prudence, and right Reason give,
All Men may with Impunity receive :
But the least swerving from their Rules too much ;
For what's forbidden us, 'tis Death to touch.

That Life might be more comfortable yet,
And all my Joys refin'd, sincere, and great ;
I'd chuse two Friends, whose Company would be
A great Advance to my Felicity.
Well born, of Humours suited to my own ;
Discreet, and Men, as well as Books, have known.
Brave, gen'rous, witty, and exactly free
From loose Behaviour, or Formality.
Airy, and prudent, merry, but not light ;
Quick in discerning, and in judging right.
Secret they should be, faithful to their Trust ;
In reas'ning cool, strong, temperate, and just.
Obliging, open, without huffing, brave,
Brisk in gay Talking, and in sober grave.
Close in Dispute, but not tenacious ; try'd

By solid Reason, and let that decide.
 Not prone to Lust, Revenge, or envious Heat ;
 Nor busy Medlers with Intrigues of State.
 Strangers to Slander, and sworn Foes to Spite ;
 Not quarelsome, but stout enough to fight.
 Loyal, and pious, Friends to CÆSAR, true
 As dying Martyrs, to their Maker too.
 In their Society I could not miss
 A permanent, sincere, substantial Bliss.

Would bounteous Heav'n once more indulge, I'd chuse
 (For who would so much Satisfaction lose,
 As witty Nymphs, in Conversation give.)
 Near some obliging, modest Fair to live ;
 For there's that Sweetness in a Female Mind,
 Which in a Man's we cannot hope to find :
 That by a secret, but a pow'rful Art,
 Winds up the Springs of Life, and does impart
 Fresh Vital Heat, to the transported Heart.

I'd have her Reason all her Passions sway ;
 Easy in Company, in private gay :
 Coy to a Fop, to the Deserving free,
 Still constant to herself, and just to me.
 A Soul she should have, for great Actions fit ;
 Prudence and Wisdom to direct her Wit :
 Courage to look bold Danger in the Face,
 No Fear, but only to be proud, or base :
 Quick to advise, by an Emergence prest,
 To give good Counsel, or to take the best.
 I'd have th' Expression of her Thoughts be such
 She might not seem reserv'd, nor talk too much ;
 That shews a Want of Judgment and of Sense :
 More than enough is but Impertinence.
 Her Conduct Regular, her Mirth Refin'd,
 Civil to Strangers, to her Neighbours kind.
 Averse to Vanity, Revenge, and Pride,
 In all the Methods of Deceit untry'd.
 So faithful to her Friend, and good to all,
 No Censure might upon her Actions fall :

Then

Then would e'en Envy be compell'd to say,
She goes the least of Women-kind astray.

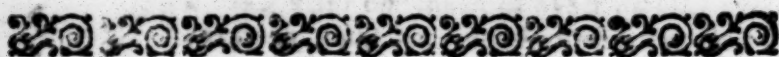
To this fair Creature I'd sometimes retire,
Her Conversation would new Joys inspire ;
Give Life an Edge so keen, no surly Care
Would venture to Assault my Soul, or dare
Near my Retreat to hide one Secret Snare.

But so Divine, so Noble a Repast
I'd seldom, and with Moderation taste,
For Highest Cordials all their Virtue lose,
By a too frequent, and too bold an Use :
And what would Cheer the Spirit in Distress :
Ruins our Health, when taken to Excess.

I'd be concern'd in no Litigious Jar,
Belov'd by all, not vainly Popular.
Whate'er Assistance I had Pow'r to bring
T'oblige my Country, or to serve my King,
Whene'er they call'd, I'd readily afford
My Tongue, my Pen, my Counsel, or my Sword.
Law Suits I'd shun, with as much studious Care,
As I would Dens where hungry Lions are :
And rather put up Injuries, than be
A Plague to him, who'd be a Plague to me.
I value Quiet at a Price too great,
To give for my Revenge so dear a Rate :
For what do we by all our Bustle gain,
But Counterfeit Delight, for real Pain ?

If Heav'n a Date of many Years would give,
Thus I'd in Pleasure, Ease and Plenty live.
And as I near approach'd the Verge of Life,
Some kind Relation, (for I'd have no Wife)
Should take upon him all my Worldly Care,
While I did for a better State prepare.
Then I'd not be with any Trouble vex'd ;
Nor have the Evening of my Days perplex'd.
But by a silent, and a peaceful Death,
Without a Sigh, resign my Aged Breath :
And when committed to the Dust, I'd have

Few Tears, but Friendly, dropt into my Grave.
Then would my Exit so propitious be,
All Men would wish to Live and Dye, like Me.



Love *Triumphant* over Reason.

A VISION.

THO' gloomy Thoughts disturb'd my anxious Breast,
All the long Night, and drove away my Rest,
Just as the dawning Day began to rise,
A grateful Slumber clos'd my waking Eyes.
But active Fancy to strange Regions flew,
And brought surprizing Objects to my View.
Methought I walk'd in a delightful Grove,
The soft Retreat of Gods, when Gods made Love.
Each beauteous Object my charm'd Soul amaz'd,
And I on each with equal Wonder gaz'd ;
Nor knew which most delighted ; all was fine,
The noble Product of some Pow'r Divine.
But as I travers'd the obliging Shade,
Which Myrtle, Jessamin, and Roses made,
I saw a Person whose Cœlestial Face
At first declar'd her Goddess of the Place ;
But I discover'd, when approaching near,
An Aspect full of Beauty, but severe :
Bold and Majestic ; ev'ry awful Look
Into my Soul a secret Horror struck.
Advancing farther on, she made a Stand,
And beckon'd me ; I kneeling, kiss'd her Hand ;
Then thus began ----- Bright Deity ! for so
You are, no Mortals such Perfection know ;
I may intrude, but how I was convey'd
To this strange Place, or by what pow'rful Aid,
I'm wholly ignorant, nor know I more,

Or where I am, or whom I do adore,
Instruct me then, that I no longer may
In Darkneſs ſerve the Goddeſs I obey.

Youth, ſhe reply'd, this Place belongs to one,
By whom you'll be, and Thouſands are undone.
Theſe pleaſant Walks, and all theſe ſhady Bow'rs,
Are in the Government of dang'rous Pow'rs.
LOVE's the capricious Maſter of this Coaſt,
This fatal Labyrinth where Fools are loſt.
I dwell not here amidſt theſe gaudy Things,
Whoſe ſhort Enjoyments no true Pleaſure brings;
But have an Empire of a nobler kind,
My regal Seat's in the Cœleſtial Mind:
Where with a God-like and a Peaceful Hand
I Rule, and make thoſe Happy, I Command.
For while I Govern, all within's at reſt;
No ſtormy Paſſion Revels in the Breſt.
But when my Pow'r is Deſpicable grown,
And Rebel Appetites Uſurp my Throne,
The Soul no longer quiet Thought enjoys;
But all is Tumult, and Eternal Noiſe.
Know, Youth, I'm REASON, which you've oft deſpis'd,
I am that REASON, which you never Priz'd:
And tho' my Argument Succeſſleſs prove,
(For REASON ſeems Impertinence in Love)
Yet I'll not ſee my Charge, (for all Mankind
Are to my Guardianship by Heav'n aſſign'd)
Into the Graſp of any Ruin run,
That I can warn'em of, and they may ſhun.
Fly, Youth, theſe Guilty Shades; retreat in Time,
E'er your Miſtake's converted to a Crime:
For Ignorance no longer can atone,
When once the Error, and the Fault is known.
You thought, perhaps, as Giddy Youth inclines,
Imprudently to value all that ſhines.
In theſe Retirements freely to poſſeſs
True Joy, and ſtrong ſubſtantial Happineſs:
But here Gay FOLLY keeps her Court, and here
In Crowds her Tributary Fops appear:

Who

Who blindly Lavish of their Golden Days,
 Consume them all in her Faliacious Ways.
 Pert Love with her, by joint Commission Rules
 In this Capacious Realm of idle Fools ;
 Who by false Arts, and popular Deceits,
 The Careless, Fond, Unthinking Mortal cheats.
 'Tis easy to descend into the Snare,
 By the pernicious Conduct of the Fair :
 But safely to return from this Abode,
 Requires the Wit, the Prudence of a God ;
 'Tho' you, who have not tasted that Delight,
 Which only at a Distance charms your Sight,
 May, with a little Toil, retrieve your Heart,
 Which lost, is subject to Eternal Smart.
 Bright DELIA's Beauty, I must needs confess,
 Is truly Great ; nor would I make it less ;
 That were to wrong Her, where she merits most ;
 But Dragons guard the Fruit, and Rocks the Coast ;
 And who would run, that's moderately Wise,
 A Certain Danger, for a Doubtful Prize ;
 If you miscarry, you are lost so far,
 (For there's no erring Twice in Love, and War)
 You'll ne'er recover, but must always Wear
 Those Chains you'll find it difficult to bear.
 DELIA has Charms, I own, such Charms would move
 Old Age, and frozen Impotence to Love ;
 But do not Venture where such Danger lies ;
 Avoid the Sight of those Victorious Eyes,
 Whose pois'nonous Rays do to the Soul impart
 Delicious Ruin, and a Pleasing Smart.
 You draw, Insensibly, Destruction near,
 And Love the Danger, which you ought to fear.
 If the light Pains you labour under Now
 Destroy your Ease, and make your Spirits Bow,
 You'll find 'em much more grievous to be borne,
 When heavier made by an imperious Scorn.
 Nor can you hope, she will your Passion hear
 With softer Notions, or a kinder Ear,

Than

Than those of other Swains, who always sound,
 She rather widen'd than clos'd up the Wound.
 But grant she should indulge your Flame, and give
 Whate'er you'd ask, nay, all you can receive ;
 The short-liv'd Pleasure would so quickly cloy,
 Bring such a weak, and such a feeble Joy,
 You'd have but small Encouragement to boast
 The Tinsel Rapture worth the Pains it cost.
 Consider, STREPHON, soberly of Things,
 What strange Inquietudes LOVE always brings ;
 The foolish Fears, vain Hopes, and Jealousies,
 Which still attend upon this fond Disease :
 How you must cringe and bow, submit and whine,
 Call ev'ry Feature, ev'ry Look Divine ;
 Commend each Sentence with an humble Smile,
 Tho' Nonsense, swear it is heav'nly Stile.
 Servilely rail at all she disapproves,
 And, as ignobly, flatter all she loves.
 Renounce your very Sense, and silent sit,
 While she puts off Impertinence for Wit.
 Like Setting-Dog new whipp'd for springing Game,
 You must be made by due Correction tame.
 But if you can endure the nauseous Rule
 Of Woman, do love on, and be a Fool.
 You know the Danger, your own Methods use,
 The Good or Evil's in your Pow'r to chuse ;
 But who'd expect a short, and dubious Bliss
 On the Declining of a Precipice :
 Where if he slips, not Fate itself can save
 The falling Wretch from an untimely Grave.
 Thou great Directress of our Minds, said I,
 We safely on your Dictates may rely,
 And that which you have now so kindly prest
 Is true, and without Contradiction best ;
 But with a steady Sentence to controul
 The Heat, and Vigour of a youthful Soul,
 While Gay Temptations hover in our Sight,
 And daily bring new Objects of Delight,

Which

Which on us with surprizing Beauty smile,
Is difficult, but 'tis a noble Toil.
The best may slip, and the most cautious fall;
He's more than Mortal that ne'er err'd at all:
And tho' fair DELIA has my Soul possess'd,
I'll chase her bright Idea from my Breast.
At least I'll make one Essay. If I fail,
And DELIA's Charms o'er REASON does prevail,
I may be, sure, from rigid Censures free;
LOVE was my Foe, and LOVE's a Deity.

Then she rejoin'd, May you successful prove,
In your Attempt to curb imperious Love:
Then will proud Passion own her rightful Lord.
You to yourself, I to my Throne restor'd;
But to confirm your Courage, and inspire
Your Resolution with a bolder Fire,
Follow me, Youth! I'll shew you that shall move
Your Soul to curse the Tyranny of Love.

Then she convey'd me to a Dismal Shade,
Which Melancholy Yew, and Cypress made;
Where I beheld an Antiquated Pile
Of rugged Building in a Narrow Isle;
The Water round it gave a Nauseous Smell,
Like Vapours steaming from a Sulph'rous Cell.
The Ruin'd Wall compos'd of Stinking Mud,
O'ergrown with Hemlock, on Supporters stood;
As did the Roof, ungrateful to the View,
'Twas both an Hospital, and Bedlam too,
Before the Entrance, mould'ring Bones were Spread,
Some Skeletons entire, some lately Dead,
A little Rubbish loosely scatter'd o'er
Their Bodies uninterr'd lay round the Door.
No Fun'ral Rights, to any here, were paid
But Dead like Dogs into the Dust convey'd
From Hence, by Reason's Conduct, I was brought,
Thro' various Turnings, to a Spacious Vault,
Where I beheld, and 'twas a mournful Sight
Vast Crouds of Wretches, all debarr'd from Light

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But what a few dim Lamps expiring had,
 Which made the Prospect more amazing Sad?
 Some Wept, Some Rav'd, Some Matically Mad
 Some swearing Loud, and others Laughing: Some
 Where always Talking, others always Dumb:
 Here One a Dagger in his Breast, expires,
 And quenches with his Blood his Am'rous Fires,
 There Hangs a Second, and not far Remov'd,
 A Third lies poison'd, who false *Celia* Lov'd.
 All Sorts of Madness, ev'ry Kind of Death,
 By which unhappy Mortals lose their Breath
 Was there expos'd before my wondering Eyes,
 The sad Effect of Female Treacheries.
 Others I saw, which were not quite bereft
 Of Sense, tho' very small Remains were left,
 Cursing the fatal Folly of their Youth,
 For trusting to Perjurious Women's Truth,
 These on the Left. Upon the Right a View
 Of equal Horror, equal Mis'ry too,
 Amazing, all employ'd my troubled Thought,
 And, with new Wonder, new Aversion brought.
 There I beheld a Wretched num'rous Throng
 Of Pale Lean Mortals; some lay stretch'd along
 On Beds of Straw, Disconsolate and Poor,
 Others extended Naked on the Floor:
 Exil'd from Human Pity here they lie.
 And know no End of Mis'ry till they Die.
 But death, which comes in Gay and prosp'rous Days
 Too soon, in Time of Misery, delays.

These Dreadful Spectacles had so much Pow'r,
 I Vow'd, and Solemnly to *Love* no more;
 For sure that Flame is Kindled from Below,
 Which breeds such Sad Variety of woe.

Then we descending by some few Degrees
 From this Stupendious Scene of Miseries;
 Bold *Reason* brought me to another Cave
 Dark as the inmost Chambers of the Grave.
 Here, Youth, she cry'd, in the acutest Pain

Those Villains lie, who have their Fathers slain,
 Stabb'd their own Brothers, nay, their Friends, to please,
 Ambitious, proud, revengeful Mistresses ;
 Who, after all their Services, preferr'd
 Some rugged Fellow of the brawny Herd,
 Before these Wretches, who despairing dwell
 In Agonies no human Tongue can tell.
 Darkness prevents the too amazing Sight,
 And you may bless the happy Want of Light.
 But my tormented Ears were fill'd with Sighs,
 Expiring Groans, and lamentable Cries,
 So very sad, I could endure no more ;
 Methought I felt the Miseries they bore.

Then to my Guide said I, For pity now
 Conduct me back, here I confirm my Vow ;
 Which if I dare infringe, be this my Fate,
 To die thus wretched, and repent too late.
 The Charms of Beauty I'll no more pursue ;
 DELIA farewell, farewell for ever too.

Then we return'd to the delightful Grove,
 Where REASON still dissuaded me from LOVE.
 You see, she cry'd, what Misery attends
 On LOVE, and where too frequently it ends ;
 And let not that unweildy Passion sway
 Your Soul, which none but whining Fools obey.
 The Masculine, brave Spirit, scorns to own
 That proud Usurper of my sacred Throne ;
 Nor with idolatrous Devotion pays
 To the false God, or Sacrifice, or Praise.
 The Syren's Musick charms the Sailor's Ear,
 But he is ruin'd if he stops to hear ;
 And if you listen, LOVE's harmonious Voice,)
 As much delights, as certainly destroys.
Ambrosia mix'd with *Aconite* may have
 A pleasant Taste, but sends you to the Grave ;
 For tho' the Latent Poison may be still
 A while, it very seldom fails to kill.
 But who'd partake the Food of Gods, to die
 Within a Day, or live in Misery ?

Who'd

lease,

Who'd eat with Emperors, if o'er his Head
 A Poniard hung, but by a single Thread ?
 LovE's Banquet's are extravagantly sweet,
 And either kill, or surfeit all that eat ;
 Who, when the sated Appetite is tir'd,
 E'en loath the Thoughts of what they once admir'd.
 You've promis'd, STREPHON, to forsake the Charms
 Of DELIA, tho' she courts you to her Arms :
 And sure I may your Resolution trust,
 You'll never want Temptation to be just :
 Vows of this Nature, Youth, must not be broke
 You're always bound, tho' 'tis a gentle Yoke.
 Would Men be Wise, and my Advice pursue,
 LovE's Conquest would be small, his Triumphs few.
 For nothing can oppose his Tyranny,
 With such a Prospect of Success as I :
 Me he detests, and from my Presence flies,
 Who knows his Arts, and Stratagems despise :
 By which he cancels mighty Wisdom's Rules
 To make himself the Deity of Fools :
 Him dully they Adore, him blindly Serve,
 Some while they're Sots, and others while they Starve.
 For those, who under his Wild Conduct go,
 Either come Coxcombs, or he makes 'em so.
 His Charms deprive, by their strange Influence,
 The Brave of Courage, and the Wise of Sense ;
 In Vain Philosophy would set the Mind
 At Liberty, if once by him Confin'd ;
 The Scholar's Learning, and the Poet's Wit
 A While may struggle, but at last submit :
 Well-weigh'd Results, and Wise Conclusions seem
 But empty Chat, Impertinence to him :
 His Opiates seize so strongly on the Brain,
 They make all prudent Application Vain.
 If therefore you resolve to Live at Ease,
 To taste the Sweetness of Internal Peace ;
 Would not for Safety to a Battle fly,
 Or chuse a Shipwreck, if afraid to Die,

ho'd

Far from these pleasurable Shades remove
And leave the Fond Inglorious Toil of LOVE.

This said, She Vanish'd. and methought I found
Myself Transported to a Rising Ground,
From whence I did a pleasant Vale survey ;
Large was the Prospect, Beautiful, and Gay.
There I beheld th' Apartments of Delight,
Whose curious Forms oblig'd the Wond'ring Sight.
Some in full View upon the Champion plac'd,
With lofty Walls, and cooling Streams embrac'd ;
Others, in Shady Groves, retir'd from Noise,
The Seats of Private and Exalted Joys.
At a great Distance I perceiv'd there stood
A Stately Building in a spacious Wood,
Whose gilded Turrets rais'd their beauteous Heads,
High in the Air to view the neighb'ring Meads.
Where Vulgar Lovers spend their Happy Days
In Rustick Dancing, and Delightful Plays.
But while I gaz'd with Admiration round,
I heard from far Cœlestial Musick sound,
So Soft, so Moving, so Harmonious all,
The Artful Charming Notes did rise and fall,
My Soul, Transported with the Grateful Airs,
Shook off the Pressures of its former Fears,
I felt afresh the little God begin
To stir himself, and gently move within :
Then I repented I had vow'd no more
To *Love*, or DELIA's Beauteous Eyes adore.
Why am I now condemn'd to Banishment,
And made an Exile by my own Consent ?
I sighing cry'd ; Why should I live in Pain
Those fleeting Hours, which ne'er return again ?
O DELIA ! what can wretched STREPHON do ?
Inhuman to himself, and false to you.
'Tis true, I've promis'd *Reason* to remove
From these Retreats, and quit bright *Delia's* Love ;
But is not *Reason* partially unkind ?
Are all her Votaries like me confin'd ?

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Must none, that under her Dominion live,
 To Love, and Beauty, Veneration give ?
 Why then did Nature youthful *Delia* grace
 With a majestick Mien, and charming Face ?
 Why did she give her that surprizing Air,
 Make her so gay, so witty, and so fair ?
 Mistress of all, that can Affection move ?
 If *Reason* will not suffer us to Love.
 But since it must be so, I'll haste away,
 'Tis fatal to return, and Death to stay.
 From you, blest Shades, (if I may call you so
 Inculpable) with mighty Pain I go.
 Compell'd from hence, I leave my Quiet here,
 I may find Safety, but I buy it dear.

Then turning round, I saw a beauteous Boy,
 Such as of old were Messengers of Joy :
 Who art thou, or from whence ? if sent said I,
 To me, my Hast requires a quick Reply.

I come, he cry'd, from yon Cœlestial Grove,
 Where stands the Temple of the God of Love :
 With whose important Favours you are grac'd,
 And, justly, in his high Protection plac'd.
 Be grateful, *Strephon*, and obey that God.
 Whose Scepter ne'er is chang'd into a Rod,
 That God, to whom the Haughty, and the Proud,
 The bold, the bravest, nay, the best have bow'd
 That God, whom all the lesser Gods adore ;
 First in Existence, and the First in Pow'r.
 From Him I come on Embassy divine,
 To tell thee, *Delia*, *Delia* may me thine.
 To whom all Beauties rightful Tribute pay,
Delia the young, the lovely, and the gay.
 If you dare push your Fortune, if you dare
 But be resolv'd, and press the yielding Fair,
 Success, and Glory will your Labours crown ;
 For Fate does rarely on the valiant Frown.
 But were you sure to be unkindly us'd,
 Coldly receiv'd, and scornfully refus'd ;

He greater Glory, and more Fame obtains,
 Who loses *Delia*, than who *Phyllis* gains.
 But to prevent all Fears that may arise,
 (Tho' Fears ne'er move the Daring and the Wise)
 In the dark Volumes of eternal Doom,
 Where all Things, past, and present, and to come
 Are writ, I saw these Words ; ——— *It is Decreed*
That Strephon's Love to Delia shall Succeed.
 What would you more ? while Youth and Vigour last,
 Love and be happy ; they decline too fast :
 In Youth alone you're capable to prove
 The mighty Transport of a gen'rous Love.
 For dull Old Age with fumbling Labour cloy
 Before the Bliss, or gives but wither'd Joys ;
 Youth's the best Time for Action Mortals have,
 That past, they touch the Confines of the Grave.
 Now if you hope to lie in *Delia's* Arms,
 To die in Raptures, and Dissolve in Charms,
 Quick to the Blissful Happy Mansion fly,
 Where all is one continu'd Extasy.
Delia Impatiently expects you there,
 And sure you will not disappoint the Fair.
 None but the Impotent, or Old, would stay
 When *Love* invites, and *Beauty* calls away.
 O ! you convey, said I, dear charming Boy,
 Into my Soul a Strange Disorder'd Joy.
 I would, but dare not, your Advice pursue ;
 I've promis'd *Reason*, and I must be true :
Reason's the Rightful Empress of the Soul,
 Does all Exorbitant Desires controul :
 Checks ev'ry Wild Excurfion of the Mind,
 By her Wise Dictates, Happily confin'd.
 And he that will not her Command obey,
 Leaves a safe Convoy in a dang'rous Sea.
 True, I love *Delia* to a vast Excess,
 But I must try to make my Passion less ;
 Try, if I can, if Possible, I will ;
 For I have Vow'd, and must that Vow fulfil.

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O! had I not, with what a Vig'rous Flight
 Could I pursue the Quarries of Delight?
 How could I press Fair *Delia* in these Arms.
 'Till I dissolv'd in Love, and she in Charms.
 But now no more must I her Beauties View,
 Yet Tremble at the Thoughts to leave her too.
 What would I give, I might my Flame allow?
 But 'tis forbid by *Reason* and a Vow;
 Two mighty Obstacles; tho' Love of Old
 Has broke thro' greater, stronger Pow'rs controull'd.
 Should I offend, by high Example taught.
 'Twould not be an inexpressible Fault.
 The Crimes of Malice have found Grace above,
 And sure kind Heav'n will spare the Crimes of Love.
 Could'st thou, my Angel, but instruct me how
 I might be happy, and not break my Vow,
 Or by some subtle Art dissolve the Chain;
 You'd soon revive my dying Hopes again.
Reason and *Love*, I know, could ne'er Agree,
 Both would Command, and both Superior be.
Reason's supported by the Sinewy Force
 Of solid Argument and Wise Discourse;
 But *Love* pretends to use no other Arms
 Than soft Impressions, and persuasive Charms.
 One must be Disobey'd; and shall I prove
 A Rebel to my *Reason*, or to *Love*:
 But then suppose I should my Flame pursue,
Delia may be Unkind, and Faithless too;
 Reject my Passion with a Proud Disdain,
 And scorn the Love of such an Humble Swain:
 Then should I labour under Mighty Grief,
 Beyond all Hopes, or Prospect of Relief.
 So that, methinks, 'tis safer to obey
 Right *Reason*, tho' she bears a rugged Sway.
 Than *Love's* soft Rule, whose Subjects undergo,
 Early or late, too sad a Share of Woe.
 Can I so soon forget that wretched Crew,
Reason just now expos'd before my View?

If *Delia* should be cruel, I must be
 A sad Partaker of their Misery :
 But your Encouragements so strongly move,
 I'm almost tempted to pursue my Love :
 For sure no treacherous Designs should dwell
 In one that argues, and persuades so well ;
 For what could *Love* by my Destruction gain ?
Love's an immortal God, and I a Swain :
 And sure I may, without Suspicion, trust
 A God, for Gods can never be unjust.

Right you conclude, reply'd the smiling Boy :
Love ruins none ; 'tis Men themselves destroy.
 And those vile Wretches, which you lately saw,
 Transgress'd his Rules, as well as *Reason's* Law.
 They're not *Love's* Subjects, but the Slaves of *Lust* ;
 Nor is their Punishment so great as just.
 For *Love* and *Lust* essentially divide,
 Like Day and Night, Humility and Pride,
 One Darkness hides, t'other does always shine :
 This of infernal Make, and that divine.
Reason no gen'rous Passion does oppose ;
 'Tis *Lust*, (not *Love*) and *Reason*, that are Foes.
 She bids you scorn a base inglorious Flame,
 Black as the gloomy Shade, from whence it came :
 In this, her Precepts should Obedience find,
 But yours is not of that ignoble Kind.
 You err, in thinking she would disapprove
 The brave Pursuit of honourable Love ;
 And therefore judge what's harmless, an Offence,
 Invert her Meaning, and mistake her Sense.
 She could not such insipid Counsel give,
 As not to love at all ; 'tis not to live :
 But where bright Virtue, and true Beauty lies,
 And that in *Delia*, charming *Delia's* Eyes.
 Could you contented, see th' Angelic Maid
 In old *Alexis*, dull Embraces laid ?
 Or Rough hewn *Tityrus* possess those Charms,
 Which are in Heav'n, the Heav'n of *Delia's* Arms ?

Consider,

Consider, Youth, what Transports you forego,
 The most entire Felicity below
 Which is by Fate alone reserv'd for you ;
 Monarchs have been deny'd : for Monarchs sue.
 I own 'tis difficult to gain the Prize,
 Or 'twould be cheap, and low in noble Eyes ;
 But there is one soft Minute, when the Mind
 Is left unguarded, waiting to be kind,
 Which the wise Lover understanding right,
 Steals in like Day upon the Wings of Light.
 You urge your Vow ; but can those Vows prevail
 Whose first Foundation, and whose Reason fail ?
 You vow'd to leave fair *Delia* ; but you thought
 Your Passion was a Crime, your Flame a Fault ;
 But since your Judgment err'd, it has no Force
 To bind at all, but is dissolv'd of Course,
 And therefore hesitate no longer here,
 But Banish all the dull Remains of Fear
 Dare you be happy, Youth ; but dare, and be ;
 I'll be your Convoy to the Charming she.
 What, still irresolute ? Debateing still ;
 View her, and then forsake her if you will.
 I'll go, said I once more I'll venture all,
 'Tis brave to perish by a noble Fall.
 Beauty no Mortal can resist, and *Jove*
 Laid by his Grandure to indulge his *Love*.
Reason, if I do err, my Crime forgive,
 Angels alone, without offending live.
 I go astray, but as the Wise have done,
 And act a Folly, which they did not shun.
 Then we descending to spacious Plain,
 Were soon saluted by a numerous Train
 Of happy Lovers, who consum'd their Hours,
 With constant Jollity, in shady Bow'rs.
 There I beheld the blest Variety
 Of Joy, from all corroding Troubles free ;
 Each follow'd his own Fancy to Delight ;
 Tho' all went diff'rent Ways yet all went right.

None err'd, or miss'd the Happiness he sought ;
Love to one Center every Twining brought.
 We pass'd thro' num'rous pleasant Fields, and Glades,
 By murm'ring Fountains, and by peaceful Shades,
 'Till we approach'd the Confines of the Wood,
 Where mighty *Love's* immortal Temple stood :
 Round the Cœlestial Fane, in goodly Rows,
 And beauteous Order, am'rous Myrtle grows,
 Beneath whose Shade expecting Lovers wait
 For the kind Minute of indulgent Fate:
 Each had his Guardian *Cupid*, whose chief Care,
 By secret Motions was to warm the Fair ;
 To kindle eager Longings for the Joy,
 To move the Slow, and to incline the Coy.

The glorious Fabrick Charm'd my wondering Sight,
 Of vast Extent, and of prodigious Height ;
 The Case was Marble, but the polish'd Stone
 With such an admirable Lustre shone,
 As if some Architect Divine had strove
 T' out-do the Palace of Imperial *Jove*.
 The ponderous Gates of Massy Gold were made,
 With Di'monds of a mighty Size inlaid.
 Here stood the winged Guards in order plac'd :
 With shining Darts, and golden Quivers grac'd :
 As we approach'd, they clapp'd their joyful Wings ;
 And cry'd aloud, Tune, tune your warbling Strings ;
 The grateful Youth is come to sacrifice
 At *Delia's* Alter, to bright *Delia's* Eyes :
 With Harmony Divine his Soul Inspire,
 That he may boldly touch the sacred Fire.
 And ye that wait upon the blushing Fair,
 Cœlestial Incense and Perfumes prepare ;
 While our great *God* her panting Bosom warms,
 Refines her Beauties and improves her Charms
 Ent'ring the spacious Dome, my ravish'd Eyes
 A wond'rous Scene of Glory did surprize.
 The Riches, Symetry, and Brightness, all
 Did equally for Admiration call :

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But the Description is a Labour fit
For none beneath a Laureat Angel's Wit.

Amidst the Temple was an alter made
Of solid Gold, where Adoration's paid :
Here I perform'd the usual Rites with Fear,
Not daring boldly to approach too near ;
'Till from the God a smiling *Cupid* came,
And bid me touch the consecrated Flame ;
Which done, my Guide my eager Steps convey'd
To the Apartment of the beauteous Maid.

Before the Entrance was her Alter rais'd,
On Pedestals of polish'd Marble plac'd.
By it, her Guardian *Cupid* always stands,
Who Troops of missionary Loves commands,
To him with soft Addresses all repair ;
Each for his Captive humbly begs the Fair ;
Tho' still in vain they importun'd ; for he
Would give Encouragement to none but me.
There stands the Youth, he cry'd, must taste the Bliss,
The lovely *Delia* can be none, but his ;
Fate has selected him, and mighty *Love*
Confirms below, what that decrees above.
Then press no more, there's not another Swain
On Earth, but *Strepson*, can bright *Delia* gain.
Kneel, Youth, and with a grateful Mind renew
Your Vows, swear you'll eternally be true :
But if you dare be false, dare perjur'd prove,
You'll find in sure Revenge, affronted Love
As hot, as fierce, as terrible as *Jove*
Hear me, ye *Gods*, said I, now hear me swear
By all that's sacred, and by all that's fair !
If I prove false to *Delia* let me fall
The Common Obloquy, condemn'd by all.
Let me the utmost of your Vengeance try,
Forc'd to live wretched, and unpity'd die.

Then he expos'd the lovely sleeping Maid
Upon a Couch of New-blown Roses laid.
The blushing Colour in her Cheeks express,

The Fortunate Complaint.

What tender Thoughts inspir'd her heaving Breast.
 Sometimes a Sigh half smother'd stole away,
 Then she would *Strepson*, charming *Strepson*, say,
 Sometimes she smiling cry'd, You love, 'tis true ;
 But will you always, and be faithful too ?
 'Ten Thousand Graces play'd about her Face ;
 'Ten Thousand Charms attended ev'ry Grace :
 Each admirable Feature did impart
 A secret Rapture to my throbbing Heart.
 The Nymph † imprison'd in the brazen Tow'r,
 When *Jove* descended in a Golden Show'r,
 Less beautiful appear'd ; and yet her Eyes
 Brought down that God from the neglected Skies :
 So moving, so transporting was the Sight,
 So much a Goddess *Delia* seem'd, so bright,
 My ravish'd Soul with secret Wonder fraught,
 Lay all dissolv'd in Extasy of Thought.

Long Time I gaz'd, but as I trembling drew
 Nearer, to take a more obliging View ;
 It thunder'd loud, and the ungrateful Noise
 Wak'd me, and put an End to all my Joys.

† *Danae.*

*The FORTUNATE COMPLAINT.*

AS *Strepson* in a wither'd Cypress Shade,
 For anxious Thought, and sighing Lovers made,
 Revolving lay upon his wretched State,
 And the hard Usage of two partial Fate ;
 Thus the sad Youth complain'd, Once happy Swain,
 Now the most abject Shepherd of the Plain :
 Where's that harmonious Consort of Delights,
 Those peaceful Days, and pleasurable Nights ;
 That gen'rous Mirth, and noble Jollity,
 Which gayly made the Dancing Minutes flee ?

Dispers'd

Dispers'd and banish'd from my troubled Breast ;
Nor leave me one short Interval of Rest.

Why do I prosecute a hopeless Flame,
And play in Torment, such a losing Game ?
All Things conspire to make my Ruin sure ;
When Wounds are Mortal they admit no Cure.
But Heav'n sometimes does a mirac'ous Thing,
When our last Hope is just upon the Wing,
And in a Moment drives those Clouds away,
Whose sullen Darkness hid a glorious Day.

Why was I born, or why do I survive,
To be made wretched only, kept alive ?
Fate is too cruel in the harsh Decree,
That I must live, yet live in Misery.
Are all its pleasing happy Moments gone,
Must *Strepson* be unfortunate alone ?
On other Swains it lavishly bestows ;
On them each Nymph neglected Favour throws ;
They meet Compliance still in ev'ry Face,
And lodge their Passions in a kind Embrace :
Obtaining from the soft incurious Maid
True Love for Counterfeit, and Gold for Lead.
Success on *Mævius* always does attend ;
Inconstant Fortune is his constant Friend :
He levels blindly, yet the Mark does hit,
And owes the Victory to Chance, not Wit ;
But let him conquer, e'er one Blow be struck ;
I'd not be *Mævius* to have *Mævius's* Luck.
Proud of my Fate, I would not change my Chains
For all the Trophies purring *Mævius* gains,
But rather still live *Delia's* Slave, than be
Like *Mævius* silly, and like *Mævius* free.
But he is happy ; loves the common Road,
And, Pack horse like, jogs on beneath his Load :
If *Phyllis* peevish, or unkind does prove,
It ne'er disturbs his grave mechanick Love.
A little Joy his languid Flame contents,
And makes him easy under all Events.

But when a Passion's noble and sublime,
 And higher still would every Moment climb;
 If 'tis accepted with a just Return,
 The Fire's immortal, will for ever burn;
 And with such Raptures fills the Lover's Breast,
 That Saints in Paradise are scarce more blest.

But I lament my Miseries in vain,
 For *Delia* hears me pityless, complain.
 Suppose she pities, and believes me true,
 What Satisfaction can from thence accrue,
 Unless her Pity makes her love me too?
 Perhaps she loves ('tis but perhaps, I fear,
 For that's a Blessing can't be bought too dear.)
 If she has Scruples that oppose her Will
 I must, alas! be miserable still:
 Tho' if she loves, those Scruples soon will fly
 Before the Reas'nings of the Deity.
 For where Love enters, he will rule alone,
 And suffer no Copartner in his Throne:
 And those false Arguments, that would repel
 His high Injunctions, teach us to rebel.

What Method can poor *Strepson* then propound,
 To cure the Bleeding of his fatal Wound;
 If she, who guided the vexatious Dart,
 Resolves to cherish and increase the Smart?
 Go, Youth, from these unhappy Plains remove,
 Leave the Pursuit of unsuccessful Love;
 Go, and to foreign Swains thy Grievs relate;
 Tell 'em the Cruelty of frowning Fate;
 Tell 'em the noble Charms of *Delia's* Mind,
 Tell 'em how fair, but tell 'em how unkind.
 And when few Years thou hast in Sorrow spent,
 (For sure they cannot be of large Extent)
 In Pray'rs for her thou lov'st, resign thy Breath,
 And bless the Minute gives thee Ease, and Death.

Here paus'd the Swain—When *Delia* driving by
 Her bleating Flocks to some fresh Pasture nigh,
 By Love directed, did her Steps convey
 Where *Strepson*, wrapt in silent Sorrow, lay.

As soon as he perceiv'd the beauteous Maid,
He rose to meet her, and thus, trembling said.

When humble Suppliants would the *Gods* appease,
And in severe Afflictions beg for Ease ;
With constant Importunity they sue,
And their Petitions ev'ry Day renew ;
Grow still more earnest as they are deny'd,
Nor one well weigh'd Expedient leave untry'd,
'Till Heav'n, those Blessings, they enjoy'd before,
Not only does return ; but gives 'em more.

O, do not blame me, DELIA ! if I press
So much, and with Impatience, for Redress.
My pond'rous Grievs no Ease my Soul allow,
For they are next t' intolerable now ;
How shall I then support 'em, when they grow
To an Excess, to a distracting Woe ?
Since you're endow'd with a Cælestial Mind,
Relieve like Heav'n, and like the Gods be kind.
Did you perceive the Torments I endure,
Which you first caus'd, and you alone can cure,
They would your Virgin Soul to Pity move ;
And Pity may at last be chang'd to Love.
Some Swains, I own, impose upon the Fair,
And lead th' incautious Mind into a Snare :
But let them suffer for their Perjury,
And do not punish others Crimes in me.
If there's so many of our Sex untrue ;
Yours should more kindly use the faithful few ;
Tho' Innocence too oft incurs the Fate
Of Guilt, and clears itself sometimes too late.

Your Nature is to Tenderness inclin'd ;
And why to me, to me alone unkind ?
A common Love, by other Persons shown,
Meets with a full Return, but mine has none :
Nay, scarce believ'd ; tho' from Deceit as free,
As Angels Flames, can for Archangels be.
A Passion feign'd at no Repulse is griev'd ;
And values little if it ben't receiv'd ;

But *Love* sincere resents the smallest Scorn,
And the Unkindness does in secret mourn.

Sometimes I please myself, and think you are
Too good to make me wretched by Despair :
That Tenderneſs, which in your Soul is plac'd,
Will move you to Compaſſion ſure at laſt.
But when I come to take a ſerious View
Of my own Merits, I deſpond of you :
For what can *Delia*, Beauteous *Delia* ſee,
To raiſe in her the leaſt Eſteem of me ?
I've nought that can encourage my Addreſs,
My Fortune's little, and my Worth is leſs.
But if a *Love* of the ſublimeſt Kind
Can make Impreſſion on a gen'rous Mind :
If all has real Value, that's Divine,
There cannot be a nobler Flame than mine.

Perhaps you pity me : I know you muſt,
And my Affection can no more diſtruſt :
But what, alas ! will helpleſs Pity do ?
You pity, but you may deſpiſe me too.
Still I am wretched, if no more you give ;
The ſtarving Orphan can't on Pity live ;
He muſt receive the Food for which he cries,
Or he conſumes ; and tho' much pity'd dies.

My Torments ſtill do with my Paſſion grow,
The more I love, the more I undergo.
But ſuffer me no longer to remain
Beneath the Preſſures of ſo vaſt a Pain.
My Wound requires ſome ſpeedy Remedy
Delays are fatal, when Deſpair's ſo nigh.
Much I've endur'd, much more than I can tell ;
Too much, indeed, for one that loves ſo well.
When will the End of all my Sorrows be ?
Can you not love, I'm ſure you pity me ?
But if I muſt new Miſeries ſuſtain,
And be condemn'd to more, and ſtronger Pain ;
I'll not accuſe you, ſince my Fate is ſuch,
I pleaſe too little, and I love too much.

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Strephon's *Love for Delia justified* : 33

Strephon, no more, the blushing *Delia* said,
Excuse the Conduct of a tim'rous Maid :
Now I'm convinc'd your *Love*'s sublime and true,
Such as I always wish'd to find in you.
Each kind Expression, ev'ry tender Thought
A mighty transport in my Bosom wrought :
And tho' in secret I your Flame approv'd,
I sigh'd and griev'd, but durst not own I lov'd ;
'Tho' now——O *Strephon* ! be so kind to guess,
What Shame will not allow me to confess.

The Youth, encompass'd with a Joy so bright,
Had hardly Strength to bear the vast Delight.
By too sublime an Extasy possess'd,
He trembled, gaz'd, and clasp'd her to his Breast :
Ador'd the Nymph that did his Pain remove,
Vow'd endless Truth, and everlasting *Love*.



STREPHON'S *Love for DELIA justified* :
In an Epistle to CELADON.

ALL Men have Follies, when they blindly trace
Thro' the dark Turnings of a dubious Maze :
But happy those, who, by a prudent Care,
Retreat betimes from the fallacious Snare.

The eldest Sons of Wisdom were not free
From the same Failure you condemn in me ;
They lov'd, and by that glorious Passion led,
Forgot what *Plato*, and themselves had said.
Love triumph'd o'er those dull Pedantick Rules ;
They had collected from the wrangling Schools ;
And made em' to his noble Sway submit,
In spite of all their Learning, Art, and Wit :
Their grave starch'd Morals then unuseful prov'd,
These dusty Characters he soon remov'd ;

For when his shining Squadrons came in view,
 Their boasted *Reason* murmur'd and withdrew :
 Unable to oppose their mighty Force
 With phlegmatick Resolves, and dry Discourse.

If, as the wisest of the Wise, have err'd,
 I go astray, and am condemn'd unheard,
 My Faults you too severely reprehend,
 More like a rigid Censor, than a Friend.
 Love is the Monarch Passion of the Mind,
 Knows no Superior, by no Laws confin'd ;
 But triumphs still, impatient of Controul,
 O'er all the proud Endowments of the Soul.

You own'd my *DELIA*, *Friend*, divinely fair,
 When in the Bud her native Beauties were :
 Your Praise did then her early Charms confess,
 Yet you'd persuade me to adore her less.
 You but the Non-age of her Beauty saw,
 But might from thence sublime Ideas draw ;
 And what she is, by what she was, conclude :
 For now she governs those, she then subdu'd.

Her Aspect noble, and mature is grown,
 And ev'ry Charm in its full Vigour known.
 There we may wond'ring view, distinctly writ,
 The Lines of Goodness, and the Marks of Wit :
 Each Feature, emulous of pleasing most,
 Does justly, some peculiar Sweetness boast :
 And her Composure's of so fine a Frame
 Pride cannot hope to mend, nor Envy blame.
 When the immortal Beauties of the Skies
 Contended naked for the golden Prize,
 The Apple had not fall'n to *Venus* Share,
 Had I been *Paris*, and my *Delia* there :
 In whom alone we all the Graces find,
 The moving Gaiety of *Venus* join'd
 With *Juno's* Aspect, and *Minerva's* Mind.

View but those Nymphs, which other Swains adore,
 You'll value charming *Delia* still the more.
Dorinda's Mien's Majestick, but her Mind
 Is to Revenge and Peevishness inclin'd :

Myrtilla's

Strephon's *Love for Delia justified* : 35

Myrtilla's fair, and yet *Myrtilla's* proud ;

Cloe has Wit, but noise, vain, and loud :

Melania doats upon the silliest Things ;

And yet *Melania* like an Angel sings.

But in my *Delia* all Endowments meet,

All that is just, agreeable, or sweet ;

All that can Praise and Admiration move ;

All that the Wisest, and the Bravest love.

In all Discourse she's apposite and gay,

And ne'er wants something pertinent to say :

For if the Subject's of a serious Kind,,

Her Thoughts are manly, and her Sense refin'd :

But if divertive, her Expressions fit ;

Good Language, join'd with inoffensive Wit :

So cautious always, that she ne'er affords

An idle Thought the Charity of Words.

The Vices, common to her Sex, can find

No Room, e'en in the Suburbs of her Mind.

Concluding wisely, she's in Danger still,

From the meer Neighb'rhood or industrious Ill ;

Therefore at Distance keep the subtle Foe,

Whose near Approach would formidable grow.

While the unwary Virgin is undone,

And meets the Mis'ry which she ought to shun.

Her Wit is penetrating, clear any gay,

But lets true Judgment, and right Reason sway ;

Modestly bold, and quick to apprehend,

Prompt in Replies, but cautious to offend.

Her Darts are keen, but levell'd with such Care,

They ne'er fall short, and seldom fly too far :

For when she rallies, 'tis with so much Art,

We blush with Pleasure, and with Rapture smart.

O, CELADON ! you would my Flame approve,

Did you but hear her talk, and talk of *Love* ;

That tender Passion to her Fancy brings

The prettiest Notions, and the softest Things :

Which are by her so movingly exprest,

They fill with Extasy, my throbbing Breast.

'Tis then the Charms of Eloquence impart
 Their native Glories, unimprov'd by Art :
 By what she says, I measure Things above,
 And guess the Language of *Seraphic* Love.

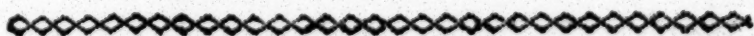
To the cool Bosom of a peaceful Shade,
 By some wild Beech, or lofty Poplar made,
 When Evening comes, we secretly repair,
 To breathe in private, and unbend our Care :
 And while our Flocks in fruitful Pastures feed,
 Some well-design'd instructive Poem read,
 Where useful Morals, with soft Numbers join'd,
 At once delight and cultivate the Mind :
 Which are by her to more Perfection brought,
 By wise Remarks upon the Poet's Thought.
 So well she knows the Stamp of Eloquence,
 The empty Sound of Words from solid Sense ;
 The florid Fustian of a Rhyming Spark,
 Whose random Arrow ne'er comes near the Mark,
 Can't on her Judgment be impos'd, and pass
 For Standard Gold, when 'tis but gilded Brass.
 Oft in the Walks of an adjacent Grove,
 Where first we mutually engag'd to love ;
 She'd smiling ask me, Whether I'd prefer,
 An humble Cottage on the Plains with her,
 Before the pompous Building of the Great,
 And find Content in that inferior State ?
 Said I, the Question you propose to me,
 Perhaps a Matter of Debate might be ;
 Were the Degrees of my Affection less,
 Than burning Martyrs to the *Gods* express,
 In you I've all I can desire below,
 That Earth can give me, or the *Gods* bestow ;
 And blest with you, I know not where to find
 A second Choice ; you take up all my Mind.
 I'd not forsake that dear delightful Plain,
 Where charming *Delia*, *Love* and *Delia* reign ;
 For all the Splendour that a Court can give,
 Where gaudy Fools, and busy Statesmen live.

An Epistle to DELIA.

37

Tho' youthful *Paris*, when his Birth was known,
(Too fatally related to a Throne)
Forsook *Oenone*, and his rural Sports,
For dang'rous Greatness, and tumultuous Courts.
Yet Fate should still offer it's Pow'r in vain,
For what is Pow'r to such an humble Swain ?
I would not leave my *Delia*, leave my Fair,
Tho' half the Globe should be assign'd my Share.

And would you have me, *Friend*, reflect again,
Become the basest and the worst of Men ?
O do not urge me, *Celaden*, forbear !
I cannot leave her, she's too charming Fair !
Should I your Counsel in this Case pursue.
You might suspect me for a Villain too :
For sure that perjur'd Wretch can never prove
Just to his *Friend*, who's faithless to his *Love*.



An Epistle to DELIA.

AS those, who hope hereafter Heav'n to share,
A rig'rous Exile here, can calmly bear ;
And with collected Spirits undergo
The sad Variety of Pain below ;
Yet with intense Reflections antedate,
The mighty Raptures of a future State :
While the bright Prospect of approaching Joy,
Creates a Bliss no Trouble can destroy :
So tho' I'm tos'd by giddy Fortune's Hand,
Ev'n to the Confines of my native Land ;
Where I can hear the stormy Ocean roar,
And break its Waves upon the foaming Shore :
Tho' from my *Delia* banish'd all that's dear,
That's good or beautiful, or charming here ;
Yet flatt'ring Hopes encourage me to live,
And tell me Fate will kinder Minutes give :

That the dark Treasury of Time contains
 A glorious Day, will finish all my Pains ;
 And while I contemplate on Joys to come
 My Grievs are silent and my Sorrows dumb.
 Believe me, *Nymph*, believe me, charming Fair,
 (When Truth's conspicuous, we need not swear ;
 Oaths would suppose a Diffidence in you,
 That I am false, my Flame fictitious too)
 Were I condemn'd by Fate's imperial Pow'r,
 Ne'er to return to your Embraces more,
 I'd scorn whate'er the busy World could give,
 'Twould be the worst of Miseries to live :

For all my Wishes, and Desires pursue,
 All I admire, or covet here, is you.
 Were I possess'd of your surprizing Charms,
 And lodg'd again within my DELIA's Arms,
 Then would my Joys ascend to that Degree,
 Could Angels envy, they would envy me.

Oft as I wander in a silent Shade,
 When bold Vexation would my Soul invade,
 I banish the rough Thought, and none pursue,
 But what inclines my willing Mind to you.
 The soft Reflections on your sacred Love,
 Like Sov'reign Antidotes, all Cares remove ;
 Composing ev'ry Faculty to rest,
 They leave a grateful Flavour in my Breast.

Retir'd sometimes into a lonely Grove,
 I think o'er all the Stories of our Love.
 What mighty Pleasure have I oft possess'd,
 When in a Masculine Embrace I prest,
 The lovely *Delia* to my heaving Breast :
 Then I remember, and with vast Delight,
 The kind Expressions of the parting Night :
 Methought, the Sun too quick return'd again,
 And Day was ne'er impertinent 'till then.
 Strong and contracted was our eager Bliss,
 An Age's Pleasure in each gen'rous Kiss ;
 Years of Delight, in Moments we compriz'd,
 And Heav'n itself was there epitomiz'd.

An Epistle to DELIA.

39

But when the Glories of the Eastern Light,
O'erflow'd the twinkling Tapers of the Night,
Farewell, my *Delia*, O farewell ! said I,
The utmost Period of my Time is nigh :
Too cruel Fate forbids my longer stay,
And wretched *Strephon* is compell'd away.
But tho' I must my native Plains forego,
For sake these Fields, forsake my *Delia* too,
No change of Fortune shall for ever move,
The settled Base of my immortal Love.

And must my *Strephon*, must my faithful Swain,
Be forc'd, you cry'd, to a remoter Plain !
The Darling of my Soul so soon remov'd ?
The only valu'd, and the best belov'd.
Tho' other Swains to me themselves address'd,
Strephon was still distinguish'd from the rest :
Flat and insipid all their Courtship seem'd,
Little themselves, their Passions less esteem'd :
For my Aversion with their Flames increas'd,
And none but *Strephon* partial *Delia* pleas'd.
Tho' I'm depriv'd of my kind Shepherd's Sight,
Joy of the Day, and Blessing of the Night ;
Yet will you *Strephon*, will you love me still ?
However flatter me, and say you will.
For should you entertain a Rival Love,
Should you unkind to me, or faithless prove,
No Mortal e'er could half so wretched be,
For sure no Mortal ever lov'd like me.

Your Beauty, Nymph, said I, my Faith secures ;
Those you once conquer must be always yours :
For Hearts subdu'd by your victorious Eyes,
No Force can storm, no Stratagem surprize :
Nor can I of Captivity complain,
While lovely *Delia* holds the glorious Chain.
The Cyprian Queen in young *Adonis*' Arms,
Might fear, at last, he would despise her Charms :
But I can never such a Monster prove,
To slight the Blessings of my *Delia*'s Love.

Would those, who at Cœlestial Tables sit,
 Blest with immortal Wine, immortal Wit,
 Chuse to defend in some inferior Board,
 Which nought but Stum, and Nonsense, can afford ?
 Nor can I e'er to those gay Nymphs address,
 Whose Pride is greater, and whose Charms are less.
 Their Tinsel Beauty may perhaps subdue
 A gaudy Coxcomb, or a fulsome Beau ;
 But seem at best indifferent to me,
 Who none but you with Admiration see.

Now would the rolling Orbs obey my Will,
 I'd make the Sun a second Time stand still ;
 And to the lower World their Light repay,
 When conqu'ring *Joshua* robb'd 'em of a Day ;
 Tho' our two Souls would different Passions prove,
 His was a Thirst of *Glory*, mine is *Love*.
 It will not be ; the Sun makes haste to rise,
 And takes Possession of the Eastern Skies :
 Yet one Kiss more, tho' Millions are too few ;
 And, *Delia*, since we must, must part, Adieu.

As *Adam* by an injur'd Maker driv'n
 From *Eden's* Groves, the Vissage of Heav'n ;
 Compell'd to wander, and oblig'd to bear
 The harsh Impressions of a ruder Air,
 With mighty Sorrow, and with weeping Eyes,
 Look'd back, and mourn'd the Loss of Paradise :
 With a Concern like his, did I review
 My native Plains, my charming *Delia* too ;
 For I left Paradise in leaving you.

If, as I walk, a pleasant Shade I find.
 It brings your fair Idea to my Mind.
 Such was the happy Place, I, sighing, say ;
 Where I, and *Delia*, lovely *Delia* lay ;
 When first I did my tender Thoughts impart.
 And made a grateful Present of my Heart.
 Or if my Friend, in his Apartment, shows
 Some Piece of *VANDYKE's*, or of *ANGELO's* ;
 In which the Artist has with wond'rous Care,
 Describ'd the Face of one exceeding fair ;

Tho'

Tho' at first Sight, it may my Passion raise,
 And ev'ry Feature I admire and praise!
 Yet still, methinks, upon a second View,
 'Tis not so beautiful, so fair as you.
 If I converse with those, whom most admit
 To have a ready, gay, vacacious Wit,
 They want some amiable, moving Grace,
 Some Turn of Fancy that my *Delia* has.
 For ten good Thoughts, amongst the Crowd they vent;
 Methinks ten Thousand are impertinent.

Let other Shepherds, that are prone to range,
 With each Caprice, their giddy Humours change.
 They from Variety less Joys receive,
 Than you alone are capable to give.
 Nor will I envy those ill judging Swains:
 What they enjoy's the Refuse of the Plains;
 If for my Share of Happiness below,
 Kind Heav'n upon me, *Delia* would bestow:
 Whatever Blessings it can give beside,
 Let all Mankind among themselves divide.



CRUELTY and LUST. *An Epistolary*
 ESSAY. *

W^HERE can the wretchedst of all Creatures fly
 To tell the story of her misery?
 Where but to faithful *Calia*, in whose Mind
 A manly Brav'ry's with soft Pity join'd
 I fear these Lines will scarce be understood,
 Blurr'd with incessant Tears, and writ in Blood:

* This Piece was occasioned by the Barbarity of KIRKE, a Commander in the Western Rebellion, 1685, who debauch'd a young Lady, with a Promise to save her Husband's Life, but hang'd him the next Morning.

But if you can the mournful Pages read,
The sad Relation shows you such a Deed,
As all the Annals of th' infernal Reign
Shall strive to equal, or exceed, in vain.

Neronior's Fame, no doubt, has reach'd your Ears
Whose Cruelty has caus'd a Sea of Tears:
Fill'd each lamenting Town with Fun'ral Sighs.
Deploing Widows Shreeks, and Orphans Cries,
At ev'ry Health the horrid Monster quaff'd,
Ten Wretches dy'd. and as they dy'd, he laugh'd;
'Till, tir'd with acting Devil, he was led,
Drunk with Excess of Blood, and Wine, to Bed.
Oh cursed place! — I can no more command
My Pen, Shame and Confusion shake my Hand:
But I must on, and let my *Cælia* know,
How barb'rous are my Wrongs, how vast my Woe.

Amongst those Crouds of *Western* Youth who ran
To meet the brave, betray'd, unhappy Man, *
My Husband, fatally, uniting, went;
Unus'd to Arms, and thoughtless of th' Event.
But when the Battle was by Treach'ry won,
The Chief, and all, but his false Friend, undone;
Tho' in the Tumult of that desp'rate Night,
He scap'd the dreadful Slaughter of the Fight,
Yet the sagacious Blood hounds, skill'd too well
In all the murd'ring Qualities of Hell,
Each secret Place so regularly beat,
They soon discover'd his unsafe Retreat.
As hungry Wolves, triumphing o'er their Prey,
To sure Destruction hurry them away:
So the Purveyors of fierce *Moloc's* Son,
With *Charion* to the common Butch'ry run;
Where proud *Neronior* by his Gibbet stood
To glut himself with fresh Supplies of Blood.

* The Duke of MONMOUTH.

Our Friends, by pow'rful Intercession, gain'd
 A short reprieve, but for three Days obtain'd,
 To try all Ways might to Compassion move
 The Savage General ; but in vain they strove.
 When I perceiv'd that all Addresses fail'd,
 And nothing o'er his stubborn Soul prevail'd,
 Distracted almost, to his Tent I flew,
 To make the last Effort what Tears could do.
 Low on my Knees I fell, then thus began :
 Great Genius of Success, thou more the Man !
 Whose Arms to ev'ry Clime have Terror hurl'd.
 And carry'd Conquest round the trembling World,
 Still may the brightest Glories Fame can lend,
 Your Sword, your Conduct, and your Cause attend.
 Here now the Arbiter of Fate you sit,
 While suppliant Slaves their Rebel Heads submit ;
 Oh pity the unfortunate ! and give
 But this one Thing ? Oh let but *Charion* Live,
 And take the little all that we possess :
 I'll bear the meager anguish of Distress ;
 Content, nay pleas'd, to beg, or earn my Bread,
 Let *Charion* live, no Matter how I'm fed.
 The fall of such a Youth no Lustre brings,
 To him whose Sword performs such wond'rous Things, }
 As saving Kingdoms, and supporting Kings.
 That Triumph only with true Grandeur shines,
 Where God-like Courage, God-like Pity joins
Cæsar, the eldest Favourite of War,
 Took not more Pleasure to subdue than spare :
 And since in Battle you can greater be.
 That over, ben't less merciful than he.
 Ignoble Spirits by Revenge are known,
 And cruel Actions spoil the Conq'rors Crown :
 In future Hist'ries fill each mournful Page
 With Tales of Blood, and Monuments of Rage :
 And while his Annals are with Horror read,
 Men curse him living, and detest him dead.
 Oh, do not sully with a sanguine Dye,
 The foulest Stain, so fair a Memory ?

Then

Then as you'll live the Glory of our Iſte,
 And fate on all your Expeditions ſmile ;
 So when a noble Courſe you've bravely ran,
 Die the beſt Soldier, and the happieſt Man.
 None can the Turns of Providence foreſee,
 Or what their own Cataſtrophe may be ;
 Therefore to Perſons lab'ring under Woe,
 That Mercy they may want, ſhould always ſhow ;
 For in the Chance of War, the ſlighteſt thing
 May loſe the Battle, or the Vict'ry bring.
 And how would you that Gen'ral's Honour prize,
 Should in cool Blood his Captive Sacrifice ?

He that with Rebel Arms to fight is led,
 To Juſtice forfeits his opprobrious Head :
 But 'tis unhappy *Charion's* firſt Offence,
 Seduc'd by ſome too plauſible Pretence,
 To take the inj'ring Side by Error brought ;
 He had no Malice, tho' he has the Fault.
 Let the old Tempters find a ſhameful Grave ;
 But the half-innocent, the Tempted, ſave.
 Vengeance Divine, tho' for the greateſt Crime.
 But rarely ſtrikes the firſt or ſecond Time :
 And he beſt follows the Almighty's Will,
 Who ſpares the Guilty he has Pow'r to kill.
 When proud Rebellions would unhinge a State,
 And wild Diſorders in a Land create,
 'Tis requiſite the firſt Promoters ſhou'd
 Put out the Flames, they kindled with their Blood :
 But ſure 'tis a Degree of Murder, all
 That draw their Swords, ſhould undiſtinguiſh'd fall ;
 And ſince a Mercy muſt to ſome be ſhown,
 Let *Charion* 'mongſt the happy few be One ;
 For as none guilty has leſs Guilt than he ;
 So none for Pardon has a fairer Plea.

When *David's* General had won the Field,
 And *Absalom*, the lov'd ungrateful, kill'd,
 The Trumpets ſounding made all Slaughter ceaſe,
 And miſſed *Iſraelites* return'd in Peace.

The Action past, where so much Blood was spilt,
We hear of none arain'd for that Day's Guilt ;
But all concludes with the desir'd Event,
The Monarch Pardons, and the *Jews* Repent.

As great Example your high Courage warms,
And to Illustrious Deeds excites your Arms :
So when you Instances of Mercy view,
They should inspire you with Compassion too :
For he that emulates the truly Brave,
Would always conquer, and should always save.

Here interrupting, stern *Neronior* cry'd,
(Swell'd with Success, and blubber'd up with Pride)
Madam, his Life depends upon my Will,
For ev'ry Rebel, I can spare, or kill :
I'll think of what you've said ; this Night return
At Ten, perhaps, you'll have no Cause to mourn.
Go see your Husband, bid him not despair ;
His Crime is great, but you are wond'rous Fair.
When anxious Miseries the Soul amaze,
And dire Confusion in our Spirits raise ?
Upon the least Appearance of Relief
Our Hopes revive, and mitigate our Grief.
Impatience makes our Wishes earnest grow,
Which thro' false Opticks our Deliverance show.
For while we fancy Danger does appear
Most at a Distance it is oft too near :
And many Times secure from obvious Foes,
We fall into an Ambuscade of Woes.

Pleas'd with the false *Neronior*'s dark Reply,
I thought the End of all my Sorrows nigh ;
And to the Main Guard hasten'd where the Prey
Of this Blood thirsty Fiend in durance lay
When *Charion* saw me from his turkey bed,
With Eagerness he rais'd his drooping head ;
Oh, fly my Dear this guilty Place he cry'd,
And in some distant Clime thy Virtue hide!
Here nothing but the foulest Dæmons dwell,
The Refuse of the Damn'd, and Mob of Hell :

46 CRUELTY and LUST.

The Air they breathe, is ev'ry Atom curst,
 There's no Degrees of Ill, for all are Worst.
 In Rapes and Murders, they alone delight,
 And Villanies of less Importance slight :
 Act 'em indeed, but scorn they should be nam'd,
 For all their Glory's to be more then damn'd.
Neronior's Chief of this infernal Crew,
 And seems to merit that high Station too.
 Nothing but Rage and Lust inspire his Breast,
 By *Asmodai*, and *Moloc*, both possess'd.
 When told you went to entercede for me,
 It threw my Soul into an Agony ;
 Not that I would not for my Freedom give
 What's requisite, or do not wish to live ;
 But for my safety I can ne'er be base ;
 Or buy a few short Years with long Disgrace.
 Nor would I have your yet unspotted Fame
 For me expos'd to an eternal Shame.
 With Ignominy to preserve my Breath,
 Is worse by infinite Degrees, then Death.
 But if I can't my Life with Honour save,
 With Honour I'll descend into the Grave,
 For tho' Revenge and Malice both combine,
 (As both to fix my Ruin seem to join)
 Yet maugre all their Violence and Skill,
 I can die just, and I'm resolv'd I will.

But what is Death we so unwisely fear ?
 An End of all our busy Tumults here :
 The equal Lot of Poverty and State,
 Which all partake of by a certain Fate.
 Whoe'er the prospect of Mankind, surveys,
 At divers Ages, and by divers Ways,
 Will find 'em from this noisy Scene retire ;
 Some the first Minute that they breathe, expire.
 Others, perhaps, survive to talk, and go,
 But die, before they Good or Evil know.
 Here one to Puberty arrives, and then
 Returns lamented to the Dust again :

Another

Another there, maintains a longer Strife
With all the pow'rful Enemies of Life ;
'Till with Vexation tir'd, and threescore Years,
He drops into the Dark, and disappears.
I'm young, indeed, and might expect to see
'Times future long, and last Posterity.

'Tis what with Reason I should wish to do,
If to be old, were to be happy too.

But since substantial Grief so soon destroys
The Gust of all imaginary Joys.

Who wou'd be too importunate to live,
Or more for Life, than it can merit give ?

Beyond the Grave stupendous Regions lie,
The boundless Realms of vast Eternity :
Where Minds remov'd from earthly Bodies dwell ;
But who their Government or Laws can tell ?
What's their Employment 'till the final Doom,
And Time's eternal Period shall come ?
Thus much the sacred Oracles declare,
That all are blest, or miserable there :
Tho' if there's such Variety of Fate,

None good expire too soon, none bad too late.

For my own part, with Resignation still,
I can submit to my Creator's Will :

Let him recall the Breath, from him I drew,
When he thinks fit, and when he pleases too ;

The Way of Dying is my least Concern,
That will give no Disturbance to my Urn :

If to the Seats of Happiness I go,

There end all possible Returns of Woe :

And when to those blest Mansions I arrive,

With Pity I'll behold those that survive.

Once more I beg, you'd from these Tents retreat,
And leave me to my Innocence, and Fate.

Charion, said I, Oh do not urge my Flight !

I'll see th' Event of this important Night :

Some strange Presages in my Soul forebode

The worst of Mis'ries, or the greatest Good.

Few Hours will shew the utmost of my Doom,
 A joyful Safety, or a peaceful Tomb,
 If you miscarry, I'm resolv'd to try,
 If gracious Heav'n will suffer me to die.
 For when you are to endless Raptures gone,
 If I survive, 'tis but to be undone.

Who will support an injur'd Widow's Right,
 From fly Injustice, or oppressive Might?
 Protect her Person, or her Cause defend;
 She rarely wants a Foe, or finds a Friend.
 I've no distrust of Providence, but still,
 'Tis best to go beyond the reach of Ill;
 And those can have no Reason to repent,
 Who' tho' they die betimes, die innocent.
 But to a World of everlasting Bliss

Why would you go, and leave me here in this?
 'Tis a dark Passage, but our Foes shall view,
 I'll die as calm, tho' not so brave as you:
 That my Behaviour to the last may prove,
 Your Courage is not greater than my Love,
 The Hour approach'd: As to *Neronior's* Tent
 With trembling, but impatient Steps I went,
 A thousand Horrors thron'd into my Breast,
 By sad Ideas, and strong Fears possess'd,
 Where e're I pass'd, the glaring Lights would show
 Fresh Objects of Despair, and Scenes of Woe.

Here in a Crowd of drunken Soldiers, stood
 A wretched, poor old Man, besmear'd with Blood;
 And at his Feet, just through the Body run,
 Struggling for Life, was laid his only Son;
 By whose hard Labour he was daily fed,
 Dividing still with pious Care, his Bread.
 And while he mourn'd with Floods of aged Tears,
 The sole Support of his decrepid Years.
 The barb'rous Mob, whose Rage no Limit knows,
 With blasphemous Derision mock'd his Woes.

There, under a wide Oak, disconsolate,
 And drown'd in Tears, a mournful Widow sat.

High

High in the Boughs the murder'd Father hung ;
 Beneath, the Children round their Mother clung :
 They cry'd for Food, but 'twas without Relief ;
 For all they had to live upon, was Grief ;
 A Sorrow so intense, such deep Despair,
 No Creature merely human, long could bear.
 First in her Arms her weeping Babes she took,
 And, with a Groan, did to her Husband look ;
 Then lean'd her Head on theirs, and, sighing, cry'd,
Pity me, Saviour of the World ! and dy'd.

From this sad Spectacle my Eyes I turn'd ;
 Where Sons their Fathers, Maids their Lovers mourn'd ;
 Friends for their Friends, Sisters for Brothers wept ;
 Pris'ners of War in Chains, for Slaughter kept.
 Each ev'ry Hour did the black Message dread,
 Which should declare the Person lov'd was dead.
 Then I beheld, with brutal Shouts of Mirth,
 A comely Youth, and of no common Birth,
 To Execution led, who hardly bore
 The Wounds in Battle, he receiv'd before :
 And, as he pass'd, I heard him bravely cry,
 I neither wish to live, nor fear to die.

At the curst Tent arriv'd, without Delay,
 They did me to the General convey ;
 Who thus began —————
 Madam ! by fresh Intelligence, I find,
 That *Charion's* Treason's of the blackest Kind ;
 And my Commission is express to spare
 None that so deeply in Rebellion are.
 New Measures therefore 'tis in vain to try :
 No Pardon can be granted : He must Die.
 Must, or I hazard all, which yet I'd do,
 To be oblig'd in one Request by you :
 And manage all the Dangers I foresee,
 Be ~~Me~~ this Night, I'll set your Husband free.
 Soldiers are rough, and cannot hope Success
 By supple Flattery, and by soft Address ;

The pert, gay Coxcomb by these little Arts,
Gains an Ascendant o'er the Lady's Hearts,
But I can no such whining Method use ;
Consent, he Lives ; he Dies, if you refuse.

Amaz'd at this Demand, said I, The Brave,
Upon ignoble Terms, disdain to save ;
They let their Captives still with Honour live ;
Nor more require, than what themselves would give ?
For gen'rous Victors, as they scorn to do
Dishonest Things, scorn to propose 'em too.
Mercy, the brightest Virtue of the Mind,
Should with no devious Appetite be join'd ;
For if, when exercis'd, a Crime it cost,
Th' intrinsic Lustre of the Deed is lost.
Great Men their Actions of a Piece should have,
Heroick all, and each intirely Brave :
From the nice Rules of Honour none should swerve ;
Done, because good, without a mean Reserve.

The Crimes new-charg'd on the unhappy Youth
May have Revenge, and Malice, but no Truth,
Suppose the Accusation justly brought,
And clearly prov'd to the minutest Fault,
Yet Mercy's next, to infinite abate,
Offences next to infinitely Great :
And 'tis the Glory of a Noble Mind,
In full Forgiveness not to be confin'd.
Your Prince's Frowns, if you have cause to fear,
This Act will more illustrious appear ;
Tho' his Excuse can never be withstood,
Who disobey, but only to be good.
Perhaps the Hazard's more than you express ;
Less Glory would be, were the Dangers less.
For he, that to his Prejudice will do
A noble Action, and a gen'rous too,
Deserves to wear a more resplendent Crown,
Than he that has a thousand Battles won.
Do not invert Divine Compassion so,
As to be Cruel, or no Mercy show !

Of what Renown can such an Action be,
Which *Saves* my Husband's Life, but *Ruins* me ?
Tho' if you finally resolve to stand
Upon so vile, inglorious a Demand,
He must submit ; if 'tis my Fate to mourn
His Death, I'll bathe with virtuous Tears his Urn.

Well, Madam, haughtily, *Neronier* cry'd,
Your Courage and your Virtue shall be try'd.
But to prevent all Prospect of a Flight,
Some of my *Lambs* * shall be your Guard to Night ;
By them, no doubt, you'll tenderly be us'd,
They seldom ask a Favour that's refus'd :
Perhaps you'll find them so genteely bred,
They'll leave you but few virtuous Tears to shed.
Surrounded with so innocent a Throng,
The Night must pass delightfully along :
And in the Morning, since you will not give
What I require, to let your Husband live,
You shall behold him sigh his latest Breath,
And gently swing into the Arms of Death.
His Fate he merits, as to Rebels due,
And yours will be as much deserv'd by you.

Oh ! *Celia*, think ! so far as Thought can show,
What Pangs of Grief, what Agonies of Woe,
At this dire Resolution, seiz'd my Breast !
By all Things sad, and terrible possess'd.
In vain I wept, and 'twas in vain I pray'd,
For all my Pray'rs was to a Tyger made ;
A Tyger ! worse, for 'tis beyond Dispute,
No Fiend's so cruel as a Reas'ning Brute.
Encompas'd thus, and hopeless of Relief,
With all the Squadrons of Despair and Grief :
Ruin — it was not possible to shun ;
What could I do ? Oh ! What would you have done ?

* KIRKE used to call the most Inhuman of his Soldiers
his Lambs.

The Hours that pass'd, 'till the black Morn return'd,
 With Tears of Blood should be 'or ever mourn'd.
 When to involve me with consummate Grief,
 Beyond Expression, and above Belief,
 Madam, the Monster cry'd, that you may find
 I can be grateful to the Fair that's kind,
 Step to the Door, I'll show you such a Sight,
 Shall overwhelm your Spirits with Delight.
 Does not that Wretch, who would dethrone his King,
 Become the Gibbet, and adorn the String?
 You need not now an injur'd Husband dread,
 Living he might, he'll not upbraid you dead.
 'Twas for your Sake, I seiz'd upon his Life,
 He would, perhaps, have scorn'd so Chaste a Wife.
 And, Madam you'll excuse the Zeal I show!
 To keep that Secret none alive should know.
 Curs'd of all Creatures, for compar'd with thee,
 The Devils, said I, are dull in Cruelty.
 O may that Tongue eternal Vipers breed,
 And, wasteless, their eternal Hunger feed,
 In Fires too Hot for Salamanders dwell,
 The burning Earnest of a hotter Hell.
 May that vile Lump of execrable Lust
 Corrupt alive, and rot into the Dust.
 May'st thou despairing at the Point of Death,
 With Oaths and Blasphemies resign thy Breath;
 And the worst Torments that the Damn'd should share,
 In thine own Person all united bear.
 O CELIA! O my Friend, what Age can show,
 Sorrows like mine, so exquisite a Woe?
 Indeed it does not infinite appear,
 Because it can't be everlasting here;
 But 'tis so vast, that it can ne'er increase,
 And so confirm'd, it never can be less.



On the DIVINE ATTRIBUTES.

A PINDARIC ESSAY.

UNITY. ETERNITY.

I.

WHENCE sprung this glorious Frame, or when began
Things to Exist? they could not always be:

To what stupendous Energy
Shall we ascribe the Origin of Man?
That Cause, from whence all Beings else arose,
Must Self existent be alone,

Intirely perfect, and but One:
Nor Equal, nor Superior knows;
Two Firsts in Reason we can ne'er suppose.
If that, in false Opinion, we allow,
That once there absolutely Nothing was,

Then Nothing could Be now:
For by what Instrument; or how
Shall Non-Existence to Existence pass?
Thus Something must from Everlasting be,
Or Matter, or a Deity.

If Matter only uncreate we grant,
We shall Volition, Wit, and Reason want;
An Agent infinite, and Action free,
Whence does Volition, whence does Reason flow?
How came we to Reflect, Design, and know?

This from a noble Nature springs,
Distinct in Essence from Material Things;
For Thoughtless Matter cannot Thought bestow.

But if we own a God Supreme,
And all Perfections possible in him:

In Him does boundless Excellence reside,
 Power to Create, and Providence to Guide,
 Unmade himself, could no Beginning have,
 But to all Substance prime Existence gave :
 Can, what he will Destroy, and what he pleases Save.

P O W E R.

II.

The undesigning Hand of giddy Chance,
 Could never fill with Globes of Light,
 So beautiful, and so amazing Bright,
 The lofty Concave of the vast Expanse ;
 These could proceed from no less Power than Infinite.
 There's not one Atom of this wond'rous Frame,
 Nor Essence Intellectual, but took
 Existence, when the great Creator spoke,
 And from the common Womb of empty Nothing came.
 Let Substance be, He cry'd, and strait arose
 Angelick, and Corporeal too,
 All that Material Nature shows,
 And what does Things Invisible compose,
 At the same Instant sprung, and into Being flew.
 Mount to the Convex of the highest Sphere,
 Which draws a mighty Circle round
 Th' interior Orbs, as their capacious Bound.
 There Millions of new Miracles appear ;
 There dwell the eldest Sons of Power Immense,
 Who first were to Perfection wrought,
 First to compleat Existence brought,
 To whom their Maker did dispense
 The largest Portions of created Excellence.
 Eternal now, not of Necessity,
 As if they could not cease to be,
 Or were from possible Destruction free.
 But on the Will of God depend,
 For that, which could begin, can end.

Who,

Who, when the lower Worlds were made,
Without the least Miscarriage or Defect,
By the Almighty Architect,
United Adoration paid,
And with Exstatick Gratitude his Laws obey'd.

III.

Philosophy of old, in vain essay'd
To tell us, how this mighty Frame
Into such beauteous Order came ;
But by false Reasonings, false Foundations laid :
She labour'd hard, but still the more she wrought,
The more was wilder'd in the Maze of Thought.
Sometimes she fancy'd Things to be
Coequal to the Deity,
And in the Form, which now they are
From everlasting Ages were
Sometimes the casual Event
Of Atoms floating in a Space immense,
Void of all Wisdom, Rule, and Sense,
But by a lucky Accident,
Jumbled into this Scheme of wond'rous Excellence.
'Twas an establish'd Article of old,
Chief of the Philosophic Creed,
And does in natural Productions hold,
That from meer Nothing, Nothing could proceed ;
Material Substance never could have rose,
If some Existence had not been before,
In Wisdom Infinite, immense in Power ;
Whate'er is made, a Maker must suppose,
As an Effect, a Cause, that could produce it shows.
Nature and Art indeed have Bounds assign'd,
And only Form to Things, not Being, give,
That, from Omnipotence they must receive :
But the External Self-Existent Mind,
Can with a single *Fiat* cause to be
All that the wond'ring Eye surveys,
And all it cannot see.

56 *On the Divine Attributes.*

Nature may shape a beauteous Tree,
And Art a noble Palace raise,
But must not to Creative Power aspire ;
That, their great God alone can claim,
As Pre existing Substance doth require ;
So where they nothing find, can nothing frame.

W I S D O M.

IV.

Matter produc'd had still a Chaos been ;
For jarring Elements engag'd,
Eternal Battles would have wag'd,
And fill'd with endless Horror the tumultuous Scene ;
If Wisdom infinite, for less
Could not the vast prodigious Embrio wield,
Or Strength compleat to labouring Nature yield,
Had not with actual Address
Compos'd the bellowing Hurry, and establish'd Peace.
Whate'er this visible Creation shows
That's lovely, uniform, and bright,
That Gilds the Morning, or adorns the Night,
To her its Eminence and Beauty owes.
By her all Creatures have their Ends assign'd,
Proportion'd to their Nature and their Kind ;
To which they steadily advance,
Mov'd by right Reason's high Command,
Or guided by the secret Hand
Of real Instinct, not imaginary Chance.
Nothing but Men reject her sacred Rules,
Who from the End of their Creation fly,
And deviate into Misery ;
As if the Liberty to act like Fools
Were the chief Cause that Heav'n made 'em free.

P R O V I D E N C E.

V.

Bold is the Wretch, and blasphemous the Man,
Who, Finite, will attempt to Scan

The

The Works of Him that's infinitely Wise,
And those he cannot Comprehend, denies ;
As if a Space Immense were measurable by a Span.

Thus the proud Sceptick will not own
That Providence the World directs,

Or its Affairs inspects,
But leaves it to itself alone.

How does it with Almighty Grandeur suit,
To be concern'd with our Impertinence ;
Or interpose his Power for the Defence
Of a poor Mortal, or a senseless Bruite ?

Villains could never so successful prove,
And unmolested in those Pleasures live,
Which Honour, Ease, and Affluence give :
While such as Heav'n adore, and Virtue Love,
And most the Care of Providence deserve,
Oppress'd with Pain, and Ignominy starve.

What Reason can the wisest show,
Why Murder does unpunish'd go ?
If the Most High, that's Just and Good,
Intends and governs all below ;
And yet regards not the loud Cries of guiltless Blood :
But shall we Things unsearchable deny,
Because our Reason cannot tell us why
They are allow'd, or acted by the Deity ?
'Tis equally above the Reach of Thought
To comprehend how Matter shall be brought
From Nothing, as Existent be
From all Eternity ;

And yet that Matter is, we feel and see.

Nor is it easier to define
What Ligatures the Soul and Body join :
Or how the Mem'ry does th' Impression take
Of Things, and to the Mind restores 'em back.

VI.

Did not th' Almighty, with immediate Care,
Direct and govern this capacious All,
How soon would Things into Confusion fall ;

Earth-

Earthquakes the trembling Ground would tear,
 And blazing Comets rule the troubled Air ;
 Wide Inundations with restless Force
 The lower Provinces o'erflow,
 In spite of all that human Strength could do,
 To stop the raging Sea's impetuous Course :
 Murder and Rapine ev'ry Place would fill,
 And sinking Virtue stoop to prosp'rous Ill ;
 Devouring Pestilences rave,
 And all that Part of Nature which has Breath,
 Deliver to the Tyranny of Death,
 And hurry to the Dungeons of the Grave.
 If watchful Providence were not concern'd to save.
 Let the brave Soldier spake, who oft has been
 In dreadful Sieges, and fierce Battles seen,
 How he's preserv'd when Bombs and Bullets fly.
 So thick, that scarce one Inch of Air is free ;
 And tho' he does ten Thousand see
 Fall at his Feet, and in a Moment die,
 Unhurt retreats, or gains unhurt the Victory,
 Let the poor Ship-wreck'd Sailor show,
 To what invisible protecting Pow'r
 He did his Life and Safety owe,
 When the loud Storm his well built Vessel tore,
 And half a shatter'd Plank convey'd him to the Shore.
 Nay, let th' ungrateful Sceptick tell us, how
 His tender Infancy Protection found,
 And helpless Childhood was with Safety crown'd,
 If he'll no Providence allow ?
 When he had nothing but his Nurse's Arms
 To guard him from innumerable fatal Harms.
 From Childhood, how to Youth he ran
 Securely, and from thence to Man ?
 How in the Strength and Vigour of his Years,
 The feeble Bark of Life he saves,
 Amidst the Fury of tempestuous Waves,
 From all the Dangers he foresees, or fears ;
 Yet ev'ry Hour 'twixt *Scylla* and *Charibdas* steers ;

If Providence, which can the Seas command,
Held not the Rudder with a steady Hand?

OMNIPRESENCE.

VII.

'Tis happy for the Sons of Men, that He,
Who all Existence out of Nothing made,
Supports his Creatures by immediate Aid;
But then this All-intending Deity

Must Omnipresent be.

For how shall we, by Demonstration, show,
The God-head is this Moment there,
If he's not present ev'ry where;

And always so?

What's not perceptible by Sense, may be
Ten thousand Miles remote from me,
Unless his Nature is from Limitation free.

In vain we for Protection pray;

For Benefits receiv'd high Altars raise,

And offer up our Hymns and Praise;

In vain his Anger dread, or Laws obey.

An absent God from Ruin can defend

No more than can an absent Friend;

No more is capable to know

How gratefully we make Returns,

When the loud Musick sounds, and Victim burns,

Than a poor *Indian* Slave of *Mexico*.

If so, 'tis equally, in vain,

The Prosp'rous sings, and Wretched mourns,

He cannot hear the Praise, or mitigate the Pain.

But by what Being is confin'd

The God-head we adore?

He must have equal, or superior Power;

If equal only, they each other bind;

So neither's God if we define him right,

For neither's Infinite:

But if the other have superior Might,

Then he we worship, can't pretend to be

Omnipotent, and free

From

From all Restraint ; and so no Deity.
 If God is limited in Space, his View,
 His Knowledge, Pow'r, and Wisdom is so too ;
 Unless we'll own that these Perfections are
 At all Times present every where ;
 Yet he himself not actually there.
 Which to suppose, that strange Conclusion brings,
 His Essence, and his Attributes are diff'rent Things.

IMMUTABILITY.

VIII.

As the Supreme Omniscient Mind
 Is by no Boundaries confin'd,
 So Reason must acknowledge him to be
 From possible Mutation free ;
 For what He is, He was from all Eternity.
 Change, whether the Effect of Force, or Will,
 Must argue Imperfection still.
 But Imperfection in a Deity
 That's absolutely perfect, cannot be :
 Who can compel, without his own Consent,
 A God to Change, that is Omnipotent ?
 And ev'ry Alteration without Force,
 Is for the better or the worse.
 He that is infinitely Wise,
 To all for the worse will never chuse,
 That, a Dépravity of Nature shews ;
 And he, in whom all true Perfection lies,
 Cannot by Change to greater Excellencies rise.
 If God be mutable, which Way, or how
 Shall we demonstrate, that will please him now ;
 Which did a thousand Years ago ?
 And 'tis impossible to know
 What he forbids, or what he will allow.
 Murder, Inchantment, Lust, and Perjury,
 Did in the foremost Rank of Vices stand,
 Prohibited by an exprefs Command ;
 But wither such they still remain to be,

No Argument will positively prove,
Without immediate Notice from above ;
If the Almighty Legislature can
Be chang'd, like his inconstant Subject, Man.
Uncertain thus, what to perform or shun,
We all intolerable Hazards run,
When an eternal Stake is to be lost, or won.

J U S T I C E.

IX.

Rejoice, ye Sons of Piety and sing
Loud Hallelujahs to his glorious Name,
Who was, and will for ever be the same :
Your grateful Incense to his Temples bring,
That from the smoaking Altars may arise
Clouds of Perfumes to the imperial Skies.

His Promises stand firm to you,
And endless Joy, will be bestow'd,
As sure as that there is a God,

On all who Virtue chuse, and righteous Paths pursue.

Nor should we more his Menaces distrust,

For while he is a Deity, he must

(As infinitely good) be infinitely just.

But does it with a gracious Godhead suit,

Whose Mercy is his Darling Attribute,

To punish Crimes that temporary be,

And those but trivial Offences too,

More slips of human Nature, small and few,

With everlasting Misery ?

This shocks the Mind, with deep Reflections fraught,

And Reason bends beneath the pond'rous Thought.

Crimes take their Estimate from Guilt, and grow

More heinous still, the more they do incense

That God to whom all Creatures owe

Profoundest Reverence.

Tho' as to that Degree, they raise

The Anger of the Merciful most High,

We have no Standard to discern it by,

But the Infliction, he, on the Offender lays.

So that if endless Punishment on all
 Our unrepented Sins must fall,
 None, not the least, can be accounted small.
 That God is in Perfection just, must be
 Allow'd by all, that own a Deity :
 If so, from Equity he cannot swerve,
 Nor punish Sinners, more than they deserve.
 His Will reveal'd, is both exprefs and clear,

“ Ye cursed of my Father, go

“ to everlasting Woe ;

If Everlasting means Eternal here,
 Duration absolutely without end,
 Against which Sense some zealously contend,
 That when apply'd to Pains, it only means,
 They shall ten Thousand Ages last,
 Ten thousand more, perhaps, when they are past,
 But not Eternal in a Literal Sense :
 Yet own the Pleasures of the Just remain,
 So long as there's a God exists to Reign.
 Tho' none can give a solid Reason, why
 The Word Eternity,
 To Heav'n and Hell indifferently join'd,
 Should carry Senses of a different kind ;
 And 'tis a sad Experiment to try.

GOODNESS.

X.

But if there be one Attribute Divine,
 With greater Lustre than the rest can shine,
 'Tis Goodness, which we every Moment see
 The Godhead exercise with such Delight,
 It seems, it only seems, to be
 The best belov'd Perfection of the Deity,
 And more than Infinite.

Without that, he could never prove
 A proper Object of our Praise or Love.
 Were he not good, he'd be no more concern'd,
 To hear the Wretched in Affliction cry,

Or see the Guiltless for the Guilty die,
Than **NERO**, when the flaming City burn'd,
And weeping *Romans* o'er its Ruins mourn'd.

Eternal Justice then would be

But everlasting Cruelty :

Power unrestrain'd, Almighty Violence,
And Wisdom unconfin'd, but Craft immense.

'Tis Goodness constitutes Him that He is,

And those

Who will deny him this

A God without a Deity suppose.

When the lewd Atheist blasphemously swears

By his tremendous Name,

There is no God, but all's a Sham ;

Insipid Tattle, Praise and Prayers :

Virtue, Pretence ; and all the sacred Rules

Religion teaches, Tricks to cully Fools ;

Justice would strike th' audacious Villain dead,

But Mercy boundless saves his guilty Head ;

Gives him Protection, and allows him Bread.

Does the Sinner, whom no Danger awes,

Without Restraint his Infamy pursue,

Rejoice and glory in it too ;

Laugh at the Power Divine, and ridicule his Laws ?

Labour in Vice, his Rivals to excel,

That when he's dead, they may their Pupils tell

How wittily the Fool was damn'd, how hard he fell ?

Yet this vile Wretch in Safety lives,

Blessings in common with the best receives,

Tho' he is proud t' affront the God those Blessings gives.

The chearful Sun his Influence sheds on all,

Has no Respect to good or ill ;

And fruitful Show'rs without Distinction fall,

Which Fields with Corn, with Grass the Pastures fill.

The bounteous Hand of Heav'n bestows

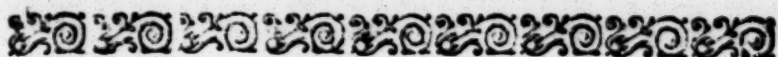
Success and Honour many Times on those

Who scorn its Favourites and caress his Foes.

XI.

To this good God, whom my advent'rous Pen
 Has dar'd to celebrate
 In lofty *Pindar's* Strain ;
 Tho' with unequal Strength to bear the Weight
 Of such a pond'rous Theme so infinitely great :
 To this good God, Cœlestial Spirits pay,
 With Extasy divine incessant Praise,
 While on the Glories of his Face they gaze,
 In the bright Regions of eternal Day.
 To him each rational Existence here
 Whose Breast one Spark of Gratitude contains,
 In whom there are the least Remains
 Of Piety or Fear,
 His Tribute brings of joyful Sacrifice,
 For Pardon prays, and for Protection flies :
 Nay, the inanimate Creation give,
 By prompt Obedience to his Word,
 Instinctive Honour to their Lord ;
 And shame the thinking World, who in Rebellion live.
 With Heav'n and Earth then, O my Soul, unite,
 And the great God of both, adore, and bless,
 Who gives thee Competence, Content, and Peace,
 The only Fountains of sincere Delight.
 That from the transitory Joys below,
 Thou, by a happy Exit, may'st remove
 To those ineffable above :
 Which from the Vision of the Godhead flow.
 And neither End, Decrease, nor Interruption know.

A PROSPECT



A PROSPECT of DEATH.

A PINDARICK ESSAY.



— *Sed omnes una manet nox,
Et Calcanda semel via Lethi.*

HORACE.



I.

SINCE we can die but once, and after Death
Our State no Alteration knows ;

But, when we have resign'd our Breath,

Th' immortal Spirit goes

To endless Joys, or everlasting Woes.

Wise is the Man who labours to secure

That mighty and important Stake ;

And, by all Methods, strives to make

His Passage safe, and his Reception sure.

Merely to die no Man of Reason fears,

For certainly we must,

As we are born, return to Dust :

'Tis the last Point of many lingring Years.

But whither then we go.

Whither, we fain would know,

But human Understanding cannot show.

This makes us tremble, and creates

Strange Apprehensions in the Mind ;

Fills it with restless Doubts, and wild Debates

Concerning what, we Living, cannot find.

None know what Death is, but the Dead,

E

There-

Therefore we all by Nature, Dying dread,
As a strange, doubtful Way, we know not how to tread.

II.

When to the Margin of the Grave we come,
And scarce have one black painful Hour to live,
No Hopes, no Prospect of a kind Reprieve,
To stop our speedy Passage to the Tomb.

How moving, and how mournful is the Sight,
How wond'rous pitiful, how wond'rous sad ;
Where then is Refuge, where is Comfort to be had,
In the dark Minutes of the dreadful Night,
To cheer our drooping Souls for their amazing Flight ?
Feeble and languishing in Bed we lie,
Desp'ring to recover, void of Rest,
Wishing for Death, and yet afraid to die :
Terrors and Doubts distract our Breast,
With mighty Agonies, and mighty Pains oppress.

III.

Our Face is moisten'd with a clammy Sweat ;
Faint and irregular the Pulses beat ;

The Blood unactive grows,
And thickens as it flows,
Depriv'd of all its Vigour, all its vital Heat.

Our dying Eyes roll heavily about,
Their Light just going out ;
And for some kind Assistance call ;
But Pity, useless Pity's all

Our weeping Friends can give,
Or we receive ?
Tho' their Desires are great, their Pow'rs are small.

The Tongue's unable to declare
The Pains and Griefs, the Miseries we bear ;
How unsupportable our Torments are.
Musick no more delights our deaf'ning Ears,
Restores our Joys, or dissipates our Fears ;
But all is melancholly, all is sad,

In Robes of deepest Mourning clad :

For

For every Faculty, and ev'ry Sense,
Partakes the Woe of this dire Exigence.

IV.

Then we are sensible too late,
'Tis no Advantage to be Rich or Great :
For all the fulsome Pride, and Pageantry of State,
No Consolation brings,
Riches and Honours then are useless Things,
Tasteless, or bitter all ;
And like the Book which the Apostle eat,
To the ill-judged Palate sweet,
But turn at last to Nauseousness and Gall.
Nothing will then our drooping Spirits chear,
But the Remembrance of good Actions past.
Virtue's a Joy that will for ever last,
And makes pale Death less terrible appear ;
Takes out his baneful Sting, and palliates our Fear,
In the dark Anti-Chamber of the Grave
What wou'd we give, ev'n all we have,
All that our Cares, and Industry had gain'd,
All that our Fraud, our Policy, our Art obtain'd ;
Cou'd we recall those fatal Hours again,
Which we consum'd in senseless Vanities,
Ambitious Follies, and luxurious Ease ?
For then they urge our Terrors and increase our Pain.

V.

Our Friends and Relatives stand weeping by,
Dissolv'd in Tears to see us die ;
And plunge into the deep Abyfs of wide Eternity.
In vain they mourn, in vain they grieve,
Their Sorrows cannot ours relieve.
They pity our deplorable Estate ;
But what, alas, can Pity do
To soften the Decrees of Fate ?
Besides, the Sentence is irrevocable too.

All their Endeavours to preserve our Breath,
 Tho' they do unsuccessful prove,
 Show us how much, how tenderly they love,
 But cannot cut off the Entail of Death.
 Mournful they look, and croud about our Bed.
 One with officious Haste
 Brings us a Cordial we want Sense to taste :
 Another softly raises up our Head ;
 This wipes away the Sweat ; that, sighing cries,
 See what Convulsions, what strong Agonies
 Both Soul and Body undergo !
 His Pains no Intermiſſion know ;
 For ev'ry Gaſp of Air he draws, returns in Sighs.
 Each would his kind Aſſiſtance lend,
 To ſerve his dear Relation, or his dearer Friend ;
 But ſtill in vain with Deſtiny they all contend.

VI.

Our Father, pale with Grief and watching grown,
 Takes our cold Hand in his, and cries, Adieu !
 Adieu, my Child, now I muſt follow you :
 Then weeps, and gently lays it down.
 Our Sons, who in their tender Years
 Were objects of our Cares and of our Fears ;
 Come trembling to our Bed, and kneeling, cry,
 Bleſs us, O Father ! now before you die ;
 Bleſs us, and be you bleſt to all Eternity.
 Our Friend, whom equal to ourſelves we love,
 Compaſſionate and kind,
 Cries, Will you leave me here behind,
 Without me fly to the bleſt Seats above ?
 Without me, did I ſay ? ah no !
 Without thy Friend thou canſt not go :
 For tho' thou leav'ſt me grov'ling here below,
 My Soul with thee ſhall upward fly,
 And bear thy Spirit Company,
 Thro' the bright Paſſage of the yielding Sky.
 Ev'n Death that parts thee from thyſelf, ſhall be

A Prospect of DEATH.

69

Incapable to separate
(For 'tis not in the Power of Fate)
My Friend, my best, my dearest Friend, and me :
But since it must be so farewell ;
For ever ! No ; for we shall meet agen,
And live like Gods, tho' now we die like Men,
In the eternal Regions, where just Spirits dwell.

VII.

The Soul, unable longer to maintain
The fruitless and unequal Strife,
Finding her weak Endeavours vain,
To keep the Counterscarp of Life,
By slow Degrees retires toward the Heart,
And fortifies that little Fort
With all the kind Artilleries of Art ;
Botanick Legions guarding ev'ry Port,
But Death, whose Arms no Mortal can repel,
A formal Siege disdains to lay,
Summons his fierce Battalions to the Fray,
And in a Minute storms the feeble Cittadel.
Sometimes we may capitulate, and he
Pretends to make a solid Peace,
But 'tis all Sham, all Artifice ;
That we may negligent and careless be :
For if his Armies are withdrawn to Day,
And we believe no Danger near,
But all is peaceable, and all is clear,
His Troops return some unsuspected Way,
While in the soft Embrace of Sleep we lie,
The secret Murd'ers stab us, and we die.

VIII.

Since our first Parents Fall,
Inevitable Death descends on all,
A Portion none of Human Race can miss :
But that which makes it sweet, or bitter, is,
The Fears of Misery, or certain Hopes of Bliss :

For when th' Impenitent and Wicked die,
 Loaded with Crimes, and Infamy,
 If any Sense at that sad Time remains,
 They feel amazing Terrors, mighty Pains.
 The Earnest of that vast stupendous Woe,
 Which they to all Eternity must undergo ;
 Confin'd in Hell with everlasting Chains.
 Infernal Spirits hover in the Air,
 Like rav'nous Wolves, to seize upon the Prey,
 And hurry the departed Souls away
 To the dark Receptacles of Despair ;
 Where they must dwell 'till that tremendous Day,
 When the loud Trump shall call them to appear
 Before a Judge most terrible, and most severe,
 By whose just Sentence they must go
 To everlasting Pains, and endless Woe.

IX.

But the good Man, whose Soul is pure,
 Unspotted, regular, and free
 From all the ugly Stains of Lust and Villainy,
 Of Mercy, and of Pardon sure ;
 Looks thro' the Darkness of the gloomy Night,
 And sees the Dawning of a glorious Day :
 Sees Crowds of Angels ready to convey
 His Soul, whene'er she takes her flight
 To the surprizing Mansions of immortal Light.
 Then the Cœlestial Guards around him stand
 Nor suffer the black Dæmons of the Air
 T' oppose his Passage to the promis'd Land :
 Or terrify his Thoughts with wild Despair,
 But all is calm within, and all without is fair.
 His Prayers, his Charity, his Virtues press,
 To plead for Mercy, when he wants it most ;
 Not one of all the happy Number's lost !
 And those bright Advocates ne'er want Success.
 But when the Soul's releas'd from dull Mortality,
 She passes up in Triumph thro' the Sky,

Where

Where she's united to a glorious Throng
Of Angels, who with a Cœlestial Song,
Congratulate her Conquest as she flies along.

X.

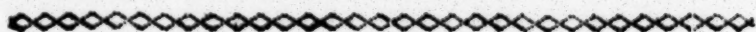
If therefore all must quit the Stage,
When or how soon we cannot know,
But late or early, we are sure to go ;
In the fresh Bloom of Youth, or wither'd Age ;
We cannot take too sedulous a Care,
In this important, grand Affair :
For as we die, we must remain,
Hereafter all our Hopes are vain,
To make our Peace with Heav'n, or to return again,
The Heathen, who no better understood
Than what the Light of Nature taught, declar'd,
No future Misery cou'd be prepar'd,
For the sincere, the Merciful the Good ;
But if there was a State of Rest,
They should with the same Happiness be blest,
As the immortal Gods, if Gods there were, posselt.
We have the Promise of eternal Truth,
Those who live well, and pious Paths pursue,
To Man, and to their Maker true,
Let 'em expire in Age, or Youth,
Can never miss
Their Way to everlasting Bliss :
But from a World of Misery and Care,
To Mansions of eternal Ease repair :
Where Joy in full Perfection flows,
And in an endless Circle moves,
Thro' the vast Round of Beatifick Love,
Which no Cessation knows.



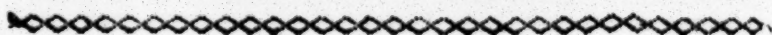


On the GENERAL CONFLAGRATION,
and Ensuing JUDGMENT.

A PINDARIC ESSAY.



*Esse quoque in Fatis, reminiscitur, affore tempus
Quo Mars, quo Tellus, correptaque Regina Cæli
Ardeat, & Mundi Moies operosa laboret.* Ovid, Met.



I.

NOW the black Days of Universal Doom,
Which wond'rous Prophecies foretold, are come:
What strong Convulsions, what stupendous Wee,
Must sinking Nature undergo,
Amidst the dreadful Wreck, and final Overthrow.
Methinks I hear her, conscious of her Fate,
With fearful Groans and hideous Cries,
Fill the presaging Skies;
Unable to support the Weight,
Or of the present, or approaching Miseries
Methinks I hear her summon all
Her guilty Off-spring, raving with Despair,
And trembling, cry aloud, Prepare,
Ye Sublunary Pow'rs t'attend my Funeral!

II.

See, see the tragical Portends,
Those dismal Harbingers of dire Events!

Lond

Loud Thunders roar, and darting Light'nings fly
 'Thro' the dark Concave of the troubled Sky :
 The fiery Ravage is begun, the End is nigh.
 See how the glaring Meteors blaze !
 Like baleful Torches, O they come,
 To light dissolving Nature to her Tomb !
 And scatt'ring round their pestilential Rays,
 Strike the affrighted Nations with a wild Amaze.
 Vast Sheets of Flame ; and Globes of Fire,
 By an insipetuous Wind are driven,
 'Thro' all the Regions of th' interior Heav'n,
 Till hid in sulph'rous Smoak, they seemingly expire.

III.

Sad and amazing 'tis to see,
 What mad Confusion rages over all
 This scorching Ball !
 No Country is exempt, no Nation free,
 But each partakes the Epidemic Misery.
 What dismal Havock of Mankind is made
 By Wars, and Pestilence, and Death,
 'Thro' the whole mournful Earth ?
 Which with a murdering Fury they invade,
 Forsook by Providence, and all propitious Aid.
 Whilst Fiends let loose, their utmost Rage employ
 To ruin all Things here below ;
 Their Malice and and Revenge no Limits know,
 But, in the universal Tumult, all destroy.

IV.

Distracted Mortals from their Cities fly
 For Safety to their Champion Ground,
 But there no Safety can be found ;
 The Vengeance of an angry Deity,
 With unrelenting Fury does enclose them round,
 And whilst for Mercy some aloud implore
 The God they ridicul'd before ;

And

74 *On the General Conflagration*

And others raving with their Woe,
 (For Hunger, Thirst, Despair, they undergo)
 Blasphame and curse the Power they should adore.
 The Earth, parch'd up with Drought, her Jaws extends,
 And opening wide a dreadful Tomb,
 The howling Multitude at once descends,
 Together all into her burning Womb.

V.

The trembling *Alps* abscond their aged Heads
 In mighty Pillars of infernal Smoke,
 Which from their bellowing Caverns broke,
 And suffocates whole Nations where it spreads.
 Sometimes the Fire within divides
 The massy Rivers of those secret Chains,
 Which hold together their prodigious Sides
 And hurls the shatter'd Rocks o'er all the Plains ;
 While Towns and Cities, ev'ry Thing below,
 Is overwhelm'd with the same burst of Woe.

VI.

No Show'rs descend from the malignant Sky,
 To cool the Burning of the thirsty Field ;
 The Trees no Leaves, no Grass the Meadows yield,
 But all is barren all is dry.
 The little Rivulets no more
 To larger Streams their Tribute pay,
 Nor to the ebbing Ocean they
 Which with a strange unusual roar,
 Forfakes those ancient Bounds it would have pass'd before,
 And to the monstrous Deep in vain retires ;
 For ev'n the Deep itself is not secure,
 But belching subterraneous Fires,
 Increases still the scalding Calenture,
 Which neither Earth, nor Air, nor Water can endure.

VII.

VII.

The Sun by Sympathy concern'd,
At those Convulsions, Pains and Agonies,
Which on the whole Creation seize,
Is to substantial Darknes turn'd.
The neighbouring Moon, as if a purple Flood
O'erflow'd her tottering Orb, appears
Like a huge Mass of black corrupting B'ood ;
For she herself a Dissolution fears.
The larger Planets which once shone so bright,
With the reflected Rays of borrow'd Light,
Shook from their Center, without Motion lie,
Unweildy Globes of solid Night,
And ruinous Lumber of the Sky.

VIII.

Amidst this dreadful Hurricane of Woes,
(For Fire, Confusion, Horror, and Despair,
Fill ev'ry Region of the tortur'd Earth and Air ;)
The great Archangel his loud Trumpet blows,
At whose amazing Sound, fresh Agonies
Upon expiring Nature seize :
For now she'll in few Minutes know
Th' ultimate Event and Fate of all below.
Awake, ye Dead, awake, he cries,
For all must come.
All that had Breath, arise,
To hear your last unalterable Doom.

IX.

At this the ghastly, Tyrant who had sway'd
So many thousand Ages uncontroll'd,
No longer could his Scepter hold,
But gave up all, and was himself a Captive made :
The scatter'd Particles of human Clay,
Which in the silent Grave's dark Chambers lay.
Resume their prestine Forms agen,

And

76 *On the General Conflagration*

And now from mortal, grow immortal Man.
 Stupendous Energy of sacred Pow'r,
 Which can collect, where-ever cast,
 The smallest Atoms, and that Shape restore,
 Which they had worn so many Years before,
 Tho' thro' strange Accidents and num'rous Changes past.

X.

See how the joyful Angels fly
 From ev'ry Quarter of the Sky,
 To gather, and to convoy all,
 The pious Sons of human Race,
 To one capacious Place
 Above the Confines of this flaming Ball.
 See with what Tenderneſs and Love they bear
 Thoſe righteous Souls thro' the tumultuous Air :
 Whilst the ungodly ſtand below,
 Raging with Shame, Confuſion, and Deſpair,
 Amidſt the burning overthrow,
 Expecting fiercer Torments, and acuter Woe.
 Round them infernal Spirits howling fly ;
 O Horror, Curſes, Tortures, Chains, they cry :
 And roar aloud with execrable Blaſphemy.

XI.

Hark how the daring Sons of Infamy
 Who once diſſolv'd in Pleaſures lay,
 And laugh'd at this tremendous Day,
 To Rocks and Mountains now to hide 'em cry ;
 But Rocks and Mountains all in Aſhes lie.
 Their Shame's ſo mighty, and ſo ſtrong their Fear,
 That rather than appear
 Before a God incens'd, they would be hurl'd
 Amongſt the burning Ruins of the World,
 And lie conceal'd, if poſſible, for ever there.
 Time was, they would not own a Deity,
 Nor after Death a future State :
 But now, by ſad Experience find too late,

There

There is and terrible to that Degree,
 That, rather than behold his Face, they'd cease to be.
 And sure 'tis better, if Heav'n would give Consent,
 To have, no Being; but they must remain
 For ever, and for ever be in Pain.
 O inexpressible stupendous Punishment,
 Which cannot be endur'd, yet must be underwont.

XII.

But now the Eastern Skies expanded wide,
 The glorious Judge Omnipotent descends,
 And to the Sublunary World his Passage bends;
 Where, cloath'd with Human Nature, he did once reside.
 Round him the bright Æthereal Armies fly,
 And loud triumphant *Hallelujahs* sing,
 With Songs of Praise, and Hymns of Victory,
 To their Cœlestial King,
 All Glory, Pow'r, Dominion, Majesty,
 Now and for everlasting Ages be,
 To the Essential *One*, and Co-eternal *Threes*.
 Perish the World, as 'tis decreed,
 Which saw the God Incarnate bleed!
 Perish by thy Almighty Vengeance those
 Who durst thy Person, or thy Laws expose,
 The cursed Refuse of Mankind, and Hell's proud Seed.
 Now to the unbelieving Nations show,
 Thou art a God from all Eternity;
 Not titular, or but by Office so,
 And let 'em the mysterious Union see,
 Of human Nature with the Deity.

XIII.

With mighty Transports, yet with awful Fears,
 The Good behold this glorious Sight,
 Their God in all his Majesty appears,
 Ineffable, amazing bright,
 And seated on a Throne of everlasting Light.
 Round the Tribunal, next to the most High,

78 *On the General Conflagration*

In sacred Discipline and Order stand,
 The Peers and Princes of the Sky,
 As they excel in Glory or Command.
 Upon the Right Hand that illustrious Croud
 In the white Bosom of a shining Cloud,
 Whose Souls abhorring all ignoble Crimes,
 Did with a steady Course pursue
 His holy Precepts in the worst of Times ;
 Maugre what Earth or Hell, what Men or Devils could do.
 And now that God they did to Death adore,
 For whom such Torments and such Pains they bore,
 Returns to place them on those Thrones above,
 Where undisturb'd, uncloy'd, they will possess
 Divine substantial Happiness,
 Unbounded as his Pow'r, and lasting as his Love.

XIV

Go bring, the Judge impartial, frowning, cries,
 Those Rebel Sons, who did my Law despise ;
 Whom neither Threats nor Promises could move,
 Not all my Sufferings, nor all my Love,
 To save themselves from everlasting Miseries.
 At this ten Millions of Archangels flew
 Swifter than Light'ning, or the swiftest Thought,
 And less than in an Instant brought,
 The wretched, curs'd, infernal Crew,
 Who with distorted Aspects come,
 To hear their sad intolerable Doom.
 Alas ! they cry, one Beam of Mercy show ;
 Thou all-forgiving Deity !
 To pardon Crimes is natural to thee ;
 Crush us to nothing, or suspend our Woe ?
 But if it cannot, cannot be,
 And we must go into a Gulph of Fire,
 (For who can with Omnipotence contend ;)
 Grant, for thou art a God, it may at last expire,
 And all our Tortures have an End.
 Eternal Burnings, O, we cannot bear !
 Tho' now our Bodies too Immortal are.

Let

Let 'em be pungent to the laſt Degree ;
And let our Pains innumerable be,
But let 'em not extend to all Eternity.

}

XV.

Lo, now, there does no Place remain
For Penitence and Tears, but all
Muſt by their Actions ſtand or fall :
To hope for Pity is in vain,
The Dye is caſt, and not to be recall'd again.

Two mighty Books are by two Angels brought,
In this impartially recorded, ſtands
The Law of Nature, and Divine Commands ;
In that, each Action, Word and Thought,
Whate'er was ſaid in ſecret, or in ſecret wrought.

Then firſt the Virtuous, and the Good,
Who all the Fury of Temptation ſtood,
And bravely paſſ'd thro' Ignominy, Chains and Blood, }
Attended by their Guardian Angels, come
To the tremendous Bar of final Doom.
In vain the grand Accuſer, railing brings
A long Indictment of enormous Things,
Whole Guilt wip'd off by penitential Tears,
And their Redeemer's Blood and Agonies,
No more to their Aſtoniſhment appears
But in the ſecret Womb of dark Oblivion lies.

XVI.

Come now, my Friends, he cries, ye Sons of Grace,
Partakers once of all my Wrongs and Shame,
Deſpis'd and hated for my Name,
Come to your Saviour's, and your God's Embrace !
Ascend, and thoſe bright Diadems poſſeſs,
For you by my Eternal Father made,
E'er the Foundation of the World was laid ;
And that ſurprizing Happineſs,
Immense as my own Godhead, and will ne'er be leſs.

For

Let

80 *On the General Conflagration*

For when I languishing in Prison lay,
 Naked and starv'd almost for want of Bread,
 You did your kindly Visits pay,
 Both clothed my Body, and my Hunger fed.
 Wearied with Sicknes, or oppress'd with Grief,
 Your Hand was always ready to supply.
 When e'er I wanted, you were always by,
 To share my Sorrows or to give Relief.
 In all Distress, so tender was your Love,
 I could no anxious Trouble bear,
 No black Misfortune, or vexatious Care,
 But you were still impatient to remove,
 And mourn'd your charitable Hand, should unsuccessful
 All this you 'did, tho' not to me [prove.
 In Person, yet to mine in Misery ;
 And shall for ever live

In all the Glories that a God can give,
 Or a created Being's able to receive.

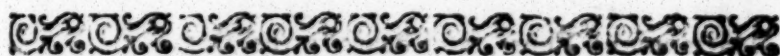
XVII.

At this the Architects Divine on high
 Innumerable Thrones of Glory raise,
 On which they, in appointed Order, place
 The Human Coheirs of Eternity ;
 And with united Hymns the God incarnate praise,
 O Holy, Holy, Holy Lord,
 Eternal God, Almighty *One*,
 Be thou for ever, and be thou alone,
 By all thy Creatures constantly ador'd !
 Ineffable Co-equal *Three*,
 Who from Non-Entity gave Birth
 To Angels, and to Men, to Heaven, and to Earth.
 Yet always wast Thyself, and will for ever be.
 But for thy Mercy, we had ne'er possess'd
 These Thrones, and this immense Felicity,
 Could ne'er have been so infinitely blest :
 Therefore all Glory, Power, Dominion, Majesty,
 To thee, O Lamb of God, to thee,
 For ever, longer than for ever be.

XVIII.

XVIII.

Then the Incarnate Godhead turns his Face
 To those upon the Left, and cries,
 (Almighty Vengeance flashing in his Eyes)
 Ye impious, unbelieving Race,
 To those eternal Torments go,
 Prepar'd for those rebellious Sons of Light,
 In burning Darkness and in flaming Night,
 Which shall no Limit or Cessation know,
 But always are extreme, and always will be so.
 The final Sentence pass'd ; a dreadful Cloud,
 Inclosing all the miserable Croud,
 A mighty Hurricane of Thunder rose,
 And hurl'd 'em all into a Lake of Fire,
 Which never, never, never can expire :
 The vast Abyss of endless Woes.
 Whilst with their God, the Righteous mount on high,
 In glorious Triumph passing thro' the Sky,
 To Joys immense, and everlasting Extasy. }



ELEAZER'S Lamentation over Je-
 rusalem.

Paraphras'd out of JOSEPHUS.

STANZA I.

ALAS *Jerusalem* ! Alas ! where's now
 Thy pristine Glory, thy unmatch'd Renown,
 To which the Heathen Monarchies did bow ?
 Ah hapless, miserable Town !
 Where's all thy Majesty, thy Beauty gone ?
 Thou once most noble celebrated Place,
 The Joy, and the Delight of all the Earth ;

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VIII.

82 Eleazer's *Lamentation* over Jerusalem,

Who gav'st to God-like Princes Birth,
And bred up Heroes, an immortal Race.
Where's now the vast Magnificence which made
The Souls of Foreigners adore
Thy wond'rous Brightness, which no more
Shall shine. but lie in an eternal Shade ?
Oh ! Misery ! Where's all her mighty State,
Her splendid Train of num'rous Kings,
Her noble Edifices, noble Things,
Which made her seem so eminently Great ?
That barb'rous Princes in her Gates appear'd,
And wealthy Presents as their Tribute brought,
To court her Friendship ; for her Strength they fear'd,
And all her wide Protection sought.
But now, ah, now they laugh, and cry,
See how her lofty Buildings lie,
See how her flaming Turrets gild the Sky !

II.

Where's all the Young, the Valiant, and the Gay,
That on her Festivals were us'd to play
Harmonious Tunes, and beautify the Day.
The glittering Troops which did from far
Bring home the Trophies, and the Spoils of War ?
Whom all the Nations round with Terror view'd,
Nor durst their God-like Valour try,
Where-e'er they fought, they certainly subdu'd,
And ev'ry Combat gain'd a Victory.
Ah ! where's the House of the Eternal King,
The beauteous Temple of the Lord of Hosts,
To whose large Treasuries our Fleets did bring
The Gold, and Jewels of remotest Coasts ?
There had the Infinite Creator plac'd
His terrible amazing Name :
And with his more peculiar Presence grac'd
That Heav'nly *Sanctum*, where no Mortal came,
The *High-Priest* only, he but once a Year,
In that Divine Appartment might appear ;
So full of Glory, and so sacred then :

But

But now corrupted with the Heaps of Slain,
Which scatter'd round with Blood, defile the mighty Fane.

III.

Alas, *Jerusalem*! each spacious Street
Was once so fill'd, the numerous Throng
Were forc'd to justle as they pass'd along,
And 'Thousands did with 'Thousands meet,
The Darling then of God, and Man's belov'd Retreat.
In hee was the bright Throne of Justice fixt,
Justice impartial, and with Fraud unmixt.
She scorn'd the Beauties of fallacious Gold,
Despising the most wealthy Bribes ;
But did the sacred Balance hold
With God-like Faith to all our happy Tribes.
Thy well-built Streets, and ev'ry noble Square,
Were once with polish'd Marble laid,
And all thy lofty Bulwarks made
With wond'rous Labour, and with artful Care.
Thy pond'rous Gates, surprizing to behold,
Were cover'd o'er with solid Gold ;
Whose Splendour did so glorious appear,
It ravish'd and amaz'd the Eye ;
And Strangers passing, to themselves would cry,
What mighty Heaps of Wealth are here !
How thick the Bars of massy Silver lie !
O happy People ! and still happy be,
Cœlestial City ! from Destruction free,
May'st thou enjoy a long entire Prosperity.

IV.

But now, oh wretched, wretched Place !
'Thy Streets and Palaces are spread
With Heaps of Carcases, and Mountains of the Dead,
The bleeding Relicks of the *Jewish* Race :
Each Corner of the Town, no vacant Space,
But is with breathless Bodies fill'd ;
Some by the Sword, and some by Famine kill'd.

84 Elcazer's *Lamentation over Jerusalem,*

Natives and Strangers are together laid.
 Death's Arrows all at Random flew
 Amongst the Crowd, and no Distinction made,
 But both the Coward and the Valiant flew.
 All in one dismal Ruin join'd,
 (For Swords and Pestilence are blind)
 The Fair, the Good, the Brave, no Mercy find :
 Those that from far, with joyful Haste,
 Came to attend the Festival,
 Of the same bitter Potion taste,
 And by the black destructive Poison fall ;
 For the avenging Sentence pass'd on all.
 Oh ! see how the Delight of human Eyes
 In horrid Desolation lies !
 See how the burning Ruins flame,
 Nothing now left, but a sad empty Name ;
 And the triumphant Victor cries,
 'This was the fam'd *Jerusalem* !

V.

The most obdurate Creature must
 Be griev'd to see thy Palaces in Dust,
 Those ancient Habitations of the Just :
 And could the Marble Rocks but know
 The Mis'ries of thy fatal Overthrow,
 They'd strive to find some secret Way unknown,
 Maugre the senseless Nature of the Stone,
 Their Pity and Concern to show.
 For now, where lofty Buildings stood,
 Thy Sons corrupted Carcasses are laid ;
 And all by this Destruction made
 One common *Golgotha*, one Field of Blood.
 See ! how those ancient Men, which rul'd thy State,
 And made thee happy, made thee great ;
 Who sat upon the awful Chair
 Of mighty *Moses*, in long Scarlet clad,
 The Good to cherish and chastise the Bad ;
 Now sit in the corrupted Air,

In

Paraphrased out of JOSEPHUS. 85

In silent Melancholly, and in sad Despair!
See! how their murder'd Children round 'em lie!

Ah dismal Scene! hark how they cry!

Woe! woe! one Beam of Mercy give,
Good Heaven! Alas, for we would live,
Be pitiful, and suffer us to die!

Thus they lament, thus beg for Ease,
While in their feeble aged Arms they hold
The Bodies of their Off-spring, stiff and cold,
To guard 'em from the rav'nous, Savages:
'Till their increasing Sorrows Death persuade

(For Death must sure with Pity see
The horrid Desolation he has made)

To put a Period to their Misery.

Thy wretched Daughters that survive,

Are by the Heathen kept alive

Only to gratify their Lust,

And then be mixt with common Dust.

Oh! insupportable, stupendous Woe!

What shall we do? Ah! whither shall we go?

Down to the Grave, down to those happy Shades below!

Where all our brave Progenitors are blest

With endless Triumphs, and eternal Rest.

VI.

But who without a Flood of Tears can see

Thy mournful sad Catastrophe?

Who can behold thy glorious Temple lie

In Ashes, and not be in Pain to die?

Unhappy, dear *Jerusalem*! thy Woes

Have rais'd my Grievs to such a vast Excess,

Their mighty Weight no Mortal knows,

Thought cannot comprehend, or Words express,

Nor can they possibly, while I survive, be less,

Good Heav'n had been extreamly kind,

If it had struck me dead, or struck me blind,

Before this cursed Time, this worst of Days.

Is Death quite tir'd, are all his Arrows spent?

86 Eleazer's *Lamentation* over Jerusalem.

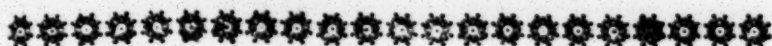
If not, why then so many dull Delays ?
Quick, quick, let the obliging Dart be sent !
Nay, at me only, let ten Thousand fly,
Whoe'r shall wretchedly survive, that I
 May, happily, be sure to die.
Yet still we live, live in Excess of Pain,
 Our Friends and Relatives are slain ;
 Nothing but Ruins round us see,
Nothing but Desolation, Woe, and Misery !
Nay, while we thus with bleeding Hearts complain,
 Our Enemies without prepare
Their direful Engines to pursue the War ;
And you must slavishly preserve your Breath,
Or seek for Freedom in the Arms of Death.

VII.

Thus then resolve, nor tremble at the Thought,
 Can Glory be too dearly bought ?
Since the Almighty Wisdom has decreed
That we, and all our Progeny, should bleed,
It shall be after such a Noble Way,
Succeeding Ages will with Wonder view
 What brave Despair compell'd us to :
No, we will ne'er survive another Day.
 Bring then your Wives, your Children, all
 That's valuable, good, or dear,
 With ready Hands, and place 'em here ;
They shall unite in one vast Funeral.
I know your Courages are truly brave,
 And dare do any Thing but Ill :
 And would an aged Father save,
That he may live in Chains, and be a Slave,
Or for remorseless Enemies to kill ?
Let your bold Hands then give the fatal Blow :
For what at any other Time would be
The dire Effect of Rage and Cruelty,
Is Mercy, Tenderness, and Pity now :
This then perform'd, we'll to the Battle fly,

And

And there amidst our slaughter'd Foes expire.
If 'tis Revenge and Glory you desire,
Now you may have them, if you dare but die ;
Nay, more, ev'n Freedom, and Eternity.



A Pastoral Essay on the DEATH of Queen MARY.

ANNO 1694.

AS gentle *Strepson* to his Fold convey'd
A wand'ring Lamb, which from the Flocks had stray'd
Beneath a mournful *Cypress* Shade he found
Cosmelia weeping on the dewy Ground.
Amaz'd, with Eager Haste, he ran to know
The fatal Cause of her intemp'rate Woe ;
And clasping her to his impatient Breast,
In these soft Words his tender Care express.

STREPSON.

Why mourns my dear *Cosmelia*, why appears
My Life, my Soul, dissolv'd in briny Tears ?
Has some fierce Tyger thy lov'd Heifer slain,
While I was wand'ring on the neighb'ring Plain ?
Or has some greedy Wolf devour'd thy Sheep ?
What sad Misfortune makes *Cosmelia* weep ?
Speak, that I may prevent thy Grief's Increase ?
Partake thy Sorrows, or restore thy Peace.

COSMELIA.

Do you not hear from far that mournful Bell ?
'Tis for—I cannot the sad Tidings tell.
O, whither are my fainting Spirits fled !

'Tis for *Cælestia* — *Strepson*, O,—she's dead!
The brightest Nymph, the Princess of the Plain,
By an untimely Dart, untimely slain,

STREPSON.

Dead! 'tis impossible, She cannot die,
She's too Divine, too much a Deity:
'Tis a false Rumour some ill Swains have spread,
Who with, perhaps, the good *Cælestia* dead.

COSMELIA.

Ah! No, the Truth in ev'ry Face appears,
For ev'ry Face you meet's o'erflow'd with Tears.
Trembling, and pale, I ran thro' all the Plain,
From Flock to Flock, and ask'd of ev'ry Swain;
But each, scarce lifting his dejected Head,
Cry'd, O, *Cosmelia*, O, *Cælestia*'s dead!

STREPSON.

Something was meant by that ill-boading Croak
Of the prophetick Raven from the Oak,
Which strait by Lightning was in Shivers broke,
But we our Mischief feel, before we see,
Seiz'd and o'erwhel'd at once with Misery.

COSMELIA

Since then we have no Trophies to bestow,
No pompous Things to make a glorious Show,
For all the Tribute a poor Swain can bring,
In Rural Numbers, is to mourn and sing;
Let us beneath the gloomy Shade rehearse
Cælestia's sacred Praise in no less sacred Verse.

STREPSON.

Cælestia dead! then 'tis in vain to live;
What's all the Comfort that these Plains can give?

Since

Since she, by whose bright Influence alone
Our Flocks increas'd, and we rejoic'd, is gone.
Since she, who round such Beams of Goodness spread
As gave new Life to ev'ry Swain, is dead.

COSMELIA

In vain we wish for the delightful Spring.
What Joys can flow'ry *May*, or *April* bring,
When she, for whom the spacious Plains were spread
With early Flow'rs, and chearful Greens, is dead ?
In vain did courtly *Damon* warm the Earth,
To give to Summer Fruits a Winter Birth,
In vain we Autumn wait, which crowns the Fields
With wealthy Crops, and various Plenty yields :
Since that fair Nymph, for whom the boundless Store
Of Nature was preserv'd, is now no more.

STREPHON.

Farewel for ever then to all that's gay :
You will forget to sing, and I to play.
No more with chearful Songs in cooling Bow'rs
Shall we consume the pleasurable Hours.
All Joys are banish'd, all Delights are fled,
Ne'er to return, now fair *Cælestia's* dead.

COSMELIA.

If e'er I sing, they shall be mournful Lays
Of great *Cælestia's* Name, *Cælestia's* Praise :
How good she was, how generous, how wise !
How beautiful her Shape, how bright her Eyes !
How charming all, how much she was ador'd,
Alive ; when dead, how much her Loss deplor'd !
A noble Theme, and able to inspire
The humblest Muse with the sublimest Fire,
And since we do of such a Princess sing,
Let ours ascend upon a stronger Wing ;
And while we do the lofty Numbers join,
Her Name will make their Harmony Divine.

Raise

Raise then thy tuneful Voice, and be the Song
Sweet as her Temper, as her Virtue strong.

STREPHON.

When her great Lord to foreign Wars was gone,
And left *Cælestia* here to rule alone,
With how serene a Brow, how void of Fear.
When storms arose, did she the Vessel steer?
And, when the Raging of the Waves did cease,
How gentle was her Sway in Times of Peace?
Justice and Mercy did their Beams unite,
And round her Temples spread a glorious Light.
So quick she eas'd the Wrongs of ev'ry Swain,
She hardiy gave them Leisure to complain,
Impatient to reward, but slow to draw
Th' avenging Sword of necessary Law:
Like Heav'n, she took no Pleasure to destroy;
With Grief she punish'd, and she sav'd with Joy.

COSMELIA.

When God-like *Bellegier* from War's Alarms
Return'd in Triumph to *Cælestia*'s Arms,
She met her Hero with a full Desire,
But chaste as Light, and vig'rous as Fire:
Such mutual Flames, so equally Divine,
Did in each Breast with such a Lustre shine,
His could not seem the greater, her's the less:
Both were immense, for both were in Excess.

STREPHON.

O, God-like Princess! O, thrice happy Swains!
While she presided o'er the fruitful Plains;
While she for ever ravish'd from our Eyes,
To mingle with her Kindred of the Skies,
Did for your Peace her constant Thoughts employ;
The Nymph's good Angel, and the Shepherd's Joy.

COSMELIA.

COSMELIA.

All that was Noble beautify'd her Mind ;
There Wisdom sat, with solid Reason join'd ;
There too did Piety, and Greatness wait,
Meekness on Grandeur, Modesty on State :
Humble amidst the Splendours of a Throne ;
Plac'd above all, and yet despising none.
And when a Crown was forc'd on her by Fate,
She with some Pain submitted to be great.

STREPHON.

Her pious Soul with Emulation strove
To gain the mighty *Pan*'s important Love :
To whose mysterious Rites she always came,
With such an active, so intense a Flame,
The Duties of Religion seem'd to be
Not more her Care, than her Felicity.

COSMELIA.

Virtue unmixt, without the least Allay,
Pure as the Light of a Coelestial Ray,
Commanded all the Motions of the Soul,
With such a soft, but absolute Controul,
That as she knew what best great *Pan* would Please,
She still perform'd it with the greatest Ease.
Him for her high Exemplar she design'd,
Like him, benevolent to all Mankind.
Her Foes she pity'd, not desir'd their Blood,
And to revenge their Crimes, she did them good :
Nay, all Affronts, so unconcern'd she bore,
(Maugre that violent Temptation, Pow'r)
As if she thought it vulgar to resent,
Or wish'd Forgiveness their worst Punishment.

STREPHON.

Next mighty *Pan*, was her illustrious Lord,
His high Vicegerent, sacredly ador'd :

Him

92 *on the Death of* ♀. MARY.

Him with such Piety and Zeal she lov'd,
The noble Passion ev'ry Hour improv'd.
'Till it ascended to that glorious Height,
'Twas next (if only next) to infinite.
This made her so entire a Duty pay,
She grew at last impatient to obey,
And met his Wishes with as prompt a Zeal,
As an Archangel his Creator's Will.

COSMELIA.

Mature for Heav'n, the fatal Mandate came,
With it a Chariot of Ætherial Flame,
In which, *Elijah* like, she pass'd the Spheres;
Brought Joy to Heav'n, but left the World in Tears.

STREPHON.

Methinks I see her on the Plains of Light,
All glorious, all incomparably Bright!
While the immortal Minds around her gaze
On the excessive Splendour of her Rays,
And scarce believe a human Soul could be
Endow'd with such stupendous Majesty.

COSMELIA.

Who can lament too much? O, who can mourn
Enough o'er beautiful *Cælestia's* Urn!
So great a Loss as this deserves Excess
Of Sorrow, all's too little, that is less.
But to supply the Universal Woe,
Tears from all Eyes, without Cessation flow:
All that have Pow'r to weep, or Voice to groan,
With throbbing Breasts *Cælestia's* Fate bemoan:
While Marble Rocks the common Grievs partake,
And eccho back those Cries they cannot make.

STREPHON.

STREPHON.

Weep then (once fruitful) Vales, and spring with Yew ;
Ye thirsty barren Mountains, weep with Dew.
Let ev'ry Flow'er on this extended Plain
Not droop, but shrink into his Womb again,
Ne'er to receive anew its yearly Birth ;
Let ev'ry Thing that's grateful, leave the Earth :
Let mournful Cypress, with each noxious Weed,
And baneful Venoms in their Place succeed.
Ye purling quer'lous Brooks, o'ercharg'd with Grief
Haste swiftly to the Sea for more Relief ;
Then tiding back, each to his sacred Head,
Tell your astonish'd Springs, *Calisia* dead.

COSMELIA.

Well have you sung, in an exalted Strain,
The fairest Nymph e'er grac'd the *British* Plain
Who knows but some officious Angel may
Your grateful Numbers to her Ears convey :
That she may smile upon us from above,
And bless our mournful Plains with Peace and Love.

STREPHON.

But see, our Flocks do to their Fields repair,
For Night with sable Clouds obscures the Air,
Cold Damps descend from the unwholsome Sky,
And Safety bids us to our Cottage fly.
Tho' with each Morn our Sorrows will return,
Each Ev'n, like Nightingales, we'll sing and mourn,
'Till Death conveys us to the peaceful Urn.





On the Marriage of the Earl of A. with the Countess of S----

Triumphant Beauty never looks so gay;
As on the Morning of a Nuptial Day;
Love then within a larger Circle moves
New Graces add, and ev'ry Charm improves.
While *Hymen* does his sacred Rites prepare,
The busy Nymphs attend the trembling Fair;
Whose Veins are swell'd with an unusual Heat,
And eager Pulses with strange Motions beat;
Alternate Passions various Thoughts impart,
And Painful Joys distend her throbbing Heart:
Her Fears are great, and her Desires are strong,
The Minutes fly to fast—yet stay too long:
Now she is ready,——the next Moment not:
All Things are done,——then something is forgot:
She fears, yet wishes the strange Work were done;
Delays,——yet is impatient to be gone.
Disorders thus from ev'ry Thought arise,
What Love persuades, I know not what denies.

Acbates, Choice does his firm Judgment prove,
And shows at once he can be wise and love;
Because it from no spurious Passion came,
But was the Product of a noble Flame:
Bold, without Rudeness, without blazing bright,
Pure, as fixt Stars, and uncorrupt as Light;
By just Degrees it to Perfection grew,
An early Ripeness, but a lasting too.
So the bright Sun ascending to his Noon,
Moves not too slowly, nor is there too soon.

But tho' *Acbates* was unkindly driven
From his own Land, he's banish'd into Heav'n;

For sure the Raptures of *Cosmelia's* Love
 Are next, if only next, to those above :
 Thus Pow'r Divine does with his Foes engage,
 Rewards his Virtues, and defeats their Rage ;
 For first it did to fair *Cosmelia* give
 All that a human Creature could receive :
 Whate'er can raise our Wonder or Delight,
 Transport the Soul, or gratify the Sight,
 Then in the full Perfection of her Charms,
 Lodg'd the bright Virgin in *Achates' Arms*.

What Angels are, is in *Cosmelia* seen,
 Their Awful Glories, and their God like Mein ;
 For in her Aspect all the Graces meet,
 All that is Noble, Beautiful, or Sweet ;
 There ev'ry Charm in lofty Triumph sits,
 Scorns poor Defect, and to no Fault submits ;
 There Symmetry, Complexion, Air, unite,
 Sublimely Noble, and Amazing Bright.
 So, newly finish'd by the Hand Divine,
 Before her Fall, did the first Woman shine :
 But *Eve* in one great Point she does excel ;
Cosmelia never err'd at all, She fell.
 From her, Temptation in Despair withdrew :
 Nor more Assaults, whom it could ne'er subdue.

Virtue confin'd, and regularly brought
 To full Maturity by serious Thought,
 Her Actions with a watchful Eye surveys,
 Each Passion guides, and ev'ry Motion sways ;
 Not the least Failure in her Conduct lies,
 So gaily modest, and so freely wise.

Her Judgment sure, impartial and refin'd,
 With Wit that's clear, and penetrating join'd,
 O'er all the Efforts of her Mind presides,
 And to the noblest End her Labours guides :
 She knows the best, and does the best pursue,
 And treads the Maze of Life without a Clew ;
 That the weak only and the wav'ring lack,
 When they're mistaken to conduct 'em back :

She

96 *On the Marriage of the Earl of A--*

She does amidst ten Thousand Ways prefer
The right, as if not capable to err.

Her Fancy strong, vivacious, and sublime,
Seldom betrays her Converse to a Crime ;
And tho' it moves with a luxuriant Heat,
'Tis ne'er precipitous, but always great :
For each Expression, ev'ry teeming Thought,
is to the scanning of her Judgment brought ;
Which wisely separates the finest Gold,
And casts the Image in a beauteous Mold.

No trifling Words debase her Eloquence,
But all's Pathetick, all is Sterling Sense,
Refin'd from drossy Chat, and idle Noise,
With which the Female Conversation cloy's :
So well she knows what's understood by few,
To time her Thoughts, and to express 'em too ;
That what she speaks does to the Soul transmit
The fair Ideas of delightful Wit.

Illustrious Born, and as illustrious Bred,
By great Example to wise Actions led ;
Much to the Fame her Lineal Heroes bore
She owes, but to her own high Genius more ;
And by a noble Emulation mov'd,
Excell'd their Virtues, and her own improv'd,
'Till they arriv'd to that Cœlestial Height,
Scarce Angels greater be, or Saints so bright.

But if *Cosmelia* could yet Lovelier be,
Of Nobler Birth, or more a Deity,
Achates merits Her, tho' none but He ;
Whose Gen'rous Soul abhors a base Disguise,
Resolv'd in Action, and in Council Wise,
Too well confirm'd and fortify'd within,
For Threats to force, or Flattery to win.
Unmov'd, amidst the Hurricane he stood,
He dare be Guileless, and he will be Good.

Since the first Pair in Paradise were join'd,
Two Hearts were ne'er so happily combin'd.
Achates Life to fair *Cosmelia* gives,
In fair *Cosmelia*, Great *Achates* lives :

Each

To his Friend under AFFLICTION. 97

Each is to other the Divinest Bliss ;
He is her Heav'n, and She is more than his.
Oh, may the kindest Influence above
Protect their Persons, and indulge their Love.



To his FRIEND under Affliction:

NONE lives in this tumultuous State of Things,
Where ev'ry Morning some new Trouble brings ;
But bold Inquietudes will break his Rest,
And gloomy Thoughts disturb his anxious Breast,
Angelick Forms, and happy Spirits are
Above the Malice of perplexing Care :
But that's a Blessing too sublime, too high
For those who bend beneath Mortality.
If in the Body there was but one Part
Subject to Pain, and sensible of Smart,
And but one Passion could torment the Mind ;
That Part, that Passion busy Fate would find :
But since Infirmities in both abound,
Since Sorrow both so many Ways can wound.
'Tis not so great a Wonder that we grieve
Sometimes, as 'tis a Miracle we live,

The happiest Man that ever breath'd on Earth,
With all the Glories of Estate and Birth,
Had yet some anxious Care to make him know
No Grandeur was above the reach of Woe.
To be from all Things that disquiet, free,
Is not consistent with Humanity,
Youth, Wit, and Beauty, are such charming Things,
O'er which, if Affluence spreads her gaudy Wings,
We think the Person, who enjoys so much,
No Care can move, and no Affliction touch.

98 *To his Friend under AFFLICTION.*

Yet could we but some secret Method find,
To view the dark Recesses of the Mind,
We there might see the hidden Seeds of Strife,
And Woes in Embrio rip'ning into Life ;
How some fierce Lust, or boist'rous Passion, fills
The lab'ring Spirit with prolific Ills ;
Pride, Envy, or Revenge, distract his Soul,
And all right-reason's God-like Pow'rs controul.
But if she must not be allow'd to sway,
Tho' all without appears serene and gay,
A cank'rous Venom on the Vitals preys,
And poisons all the Comforts of his Days.

External Pomp and visible Success,
Sometimes contribute to our Happiness ;
But that, which makes it genuine refin'd,
Is a good Conscience, and a Soul resign'd :
Then, to whatever End Affliction's sent,
To try our virtues, or for Punishment,
We bear it calmly, tho' a pond'rous Woe,
And still adore the Hand that gives the Blow.
For in Misfortunes this Advantage lies,
They make us humble, and they make us wise.
And he that can acquire such Virtues, gains
An ample Recompence for all his Pains.

Too soft Caresses of a prosp'rous Fate,
The pious Fervours of the Soul abate ;
Tempt to luxurious Ease our careless Days,
And gloomy Vapours round the Spirits raise.
Thus lull'd into a Sleep, we dosing lie,
And find our Ruin in Security;
Unless some Sorrow comes to our Relief,
And break's the Incantment by a timely Grief.
Put as we are allow'd, to chear our Sight
In blackest Days, some Glimmerings of Light :
So in the most dejected Hours we may,
The secret Pleasure have, to weep and pray.
And those Requests, the speediest Passage find
To Heav'n, which flow from an afflicted Mind :

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To his Friend under AFFLICTION. 99

And while to him we open our Distress,
Our Pains grow lighter, and our Sorrows less,
The finest Musick of the Grove, we owe
To Mourning *Philomel's* harmonious Woe ;
And while her Griets in charming Notes exprest,
A thorny Bramble pricks her tender Breast :
In warbling Melody she spends the Night,
And moves at once Compassion and Delight.

No Choice had e'er so happy an Event,
But he that made it, did that Choice repent.
So weak's our Judgment, and so short's our Sight,
We cannot level our own Wishes right ;
And if sometimes we make a wise Advance,
T' ourselves we little owe, but much to Chance ;
So that when Providence for secret Ends,
Corroding Cares, or sharp Affliction sends,
We must conclude it best it should be so,
And not desponding, or impatient grow ;
For he that will his Confidence remove,
From boundless Wisdom, and eternal Love,
To place it on himself, or human Aid,
Will meet those Woes he labours to evade :
But in the keenest Agonies of Grief,
Content's a Cordial that still gives Relief.
Heav'n is not always angry when He strikes,
But most Chastizes those, whom most He likes ;
And if with humble Spirits they complain,
Relieves the Anguish, or rewards the Pain.



To another FRIEND under Affliction.

SINCE the first Man by Disobedience fell,
 An easy Conquest to the Pow'rs of Hell,
 There's none in ev'ry Stage of Life can be
 From the Insults of bold Affliction free.
 If a short Respite gives us some Relief,
 And interrupts the Series of our Grief,
 So quick the Pangs of Misery return,
 We Joy by Minutes, but by Years we Mourn.

Reason refin'd and to Perfection brought
 By wise Philosophy, and serious Thought,
 Supports the Soul beneath the pond'rous Weight
 Of angry Stars, and unpropitious Fate ;
 Then is the Time she should exert her Pow'r,
 And make us Practice what she taught before.
 For why are such volum'ous Authors read,
 The learn'd Labours of the famous Dead,
 But to prepare the Mind for its Defence,
 By sage Results, and well digested Sense ?
 That when the Storm of Misery appears,
 With all its real, or fantastick Fears,
 We either may the rolling Danger fly,
 Or stem the Tide before it swells too high.

But tho' the Theory of Wisdom's known
 With Ease, what should, and what should not be done ;
 Yet all the Labour in the Practice lies,
 To be in more than Words, and Notion, wise.
 The sacred Truth of sound Philosophy
 We study early, but we late apply.
 When stubborn Anguish seizes on the Soul,
 Right Reason would its haughty Rage controul ;
 But if it may'nt be suffer'd, to endure,
 The Pain is just, when we reject the Cure.

To another Friend under Affliction. 101

For many Men, close Observation finds,
Of copious Learning, and exalted Minds ;
Who tremble at the Sight of daring Woes,
And stoop ignobly to the vilest Foes ;
As if they understood not how to be
Or wise, or brave, but in Felicity ;
And by some Action, servile, or unjust,
Lay all their Glories in the Dust.
For Wisdom first the wretched Mortal flies,
And leaves him naked to his Enemies :
So that when most his Prudence should be shown,
The most imprudent giddy Things are done :
For when the Mind's surrounded with Distress,
Fear, or Inconstancy, the Judgment press,
And render it incapable to make
Wise Resolutions, or good Counsels take.
Yet there's a Steadiness of Soul, and Thought,
By Reason bred, and by Religion taught.
Which, like a Rock amidst the stormy Waves,
Unmov'd remains, and all Affliction braves.

In sharp Misfortunes some will search too deep
What Heav'n prohibits, and would secret keep :
But those Events, 'tis better not to know,
Which known, serve only to increase our Woe.
Knowledge forbid, ('tis dang'rous to pursue)
With Guilt begins, and ends with Ruin too.
For had our earliest Parents been content
Not to know more, than to be innocent,
Their Ignorance of Evil had preserv'd
Their Joys entire ; for then they had not swerv'd.
But they imagin'd (their Desires were such)
They knew too little, 'till they knew too much.
E'er since by Folly most to Wisdom rise,
And few are, but by sad Experience, Wise.

Consider, Friend ! who all your Blessings gave,
What are recall'd again, and what you have ;
And do not murmur, when you are bereft
Of little, if you have Abundance left.

102 To another Friend under Affliction.

Consider too, how many Thousands are
 Under the worst of Miseries, Despair :
 And don't repine at what you now endure,
 Custom will give you Ease, or Time will cure.
 Once more consider, that the present Ill,
 Tho' it be great, may yet be greater still.
 And be not anxious ; for to undergo
 Our Grief, is nothing to a num'rous Woe.
 But since it is impossible to be
 Human, and not expos'd to Misery,
 Bear it, my Friend, as bravely as you can ;
 You are not more, and be not less than Man !
 Afflictions past, can no Existence find,
 But in the wild Ideas of the Mind ;
 And why should we for those Misfortunes mourn,
 Which have been suffer'd, and can ne'er return ?
 Those that have weather'd a tempestuous Night,
 And find a Calm approaching with the Light,
 Will not, unless their Reason they disown,
 Still make those Dangers present that are gone.
 What is behind the Curtain, none can see ;
 It may be Joy, suppose it Misery ;
 'Tis future still, and that which is not here,
 May never come, or we may never bear.
 Therefore the present Ill, alone we ought
 To view in Reason, with a troubled Thought ;
 But, if we may the sacred Pages trust,
 He's always *Happy*, that is always *Just*.



To his FRIEND inclin'd to MARRY.

I Would not have you, STREPHON, chuse a Mate
From too exalted, or too mean a State :
For in both these, we may expect to find
A creeping Spirit, or a haughty Mind.
Who moves within the Middle Region, shares
The least Disquiets, and the smallest Cares.
Let her Extraction with true Lustre shine,
If something brighter, not too bright for thine.
Her Education liberal, not great,
Neither inferior, nor above her State.
Let her have Wit, but let that Wit be free
From Affectation, Pride, and Pedantry.
For the Effect of Woman's Wit is such,
Too little is as dangerous as too much.
But chiefly let her Humour close with thine,
Unless where yours does to a Fault incline :
The least Disparity in this destroys,
Like sulph'rous Blasts, the very Buds of Joys.
Her Person amiable, strait and free
From natural, or chance Deformity,
Let not her Years exceed, if equal thine,
For Women past their Vigour soon decline ;
Her Fortune competent ; and if thy Sight
Can reach so far, take Care 'tis gather'd right.
If thine's enough, then her's may be the leis :
Do not aspire to Riches in Excess.
For that which makes our Lives delightful prove,
Is a genteel Sufficiency, and Love.



To a PAINTER drawing DORINDA'S PICTURE.

PAINTER, the utmost of thy Judgment show,
Exceed even TITIAN, and great ANGELO ;
With all the Liveliness of Thought express
The moving Features of DORINDA's Face.
Thou canst not flatter, where such Beauty dwells ;
Her Charms thy Colours, and thy Art excels.
Others, less Fair, may from thy Pencil have
Graces, which sparing Nature never gave ;
But in DORINDA's Aspect thou wilt see
Such as will pose thy famous Art, and Thee :
So great, so many in her Face unite,
So well proportion'd, and so wond'rous bright,
No human Skill can e'er express 'em all,
But must do Wrong to th' fair Original.
An Angel's Hand alone the Pencil fits,
To mix the Colours, when an Angel sits.

Thy Picture may as like DORINDA be,
As Art of Man can paint a Deity ;
And justly may, perhaps, when she withdraws,
Excite our Wonder, and deserve Applause :
But when compar'd, you'll be oblig'd to own,
No Art can equal, what's by Nature done.
Great LELY's noble Mand, excell'd by few,
The Picture fairer than the Persons drew :
He took the best that Nature could impart,
And made it better by his pow'rful Art.
But had he seen that bright surprizing Grace,
Which spreads itself o'er all DORINDA's Face,
Vain had been all the Essays of his Skill,
She must have been confess the fairest still

On the Countess of Oxford and Elgin. 105

Heav'n in a Landskip may be wond'rous fine,
And look as bright as painted Light can shine ;
But still the real Glories of that Place
All Art by infinite Degrees surpass.

To the PAINTER, after he had
finished DORINDA's Picture.

PAINTER, thou has perform'd what Man can do,
Only DORINDA's self more Charms can shew.
Bold are thy Strokes, and delicate each Touch,
But still the Beauties of thy Face are such
As cannot justly be describ'd ; tho' all
Confess 'tis like the Bright Original.
In her, and in thy Picture, we may view
The utmost Nature, or that Art can do ;
Each is a Master-Piece, design'd so well,
That future Times may strive to parallel ;
But neither Art nor Nature's able to excel.

An Inscription for the Monument
of DIANA, Countess of Ox-
ford and ELGIN.

DIANA OXONI & ELGINI Comitissa QUÆ.

ILLUSTRI orta Sanguine, Sanguinem Illustravit,
Cociliorum Meritis Clara, suis Clarissima ;

106 *On the Countess of Oxford and Elgin.*

*Ut quæ nesciret minor esse Maximis,
 Vitam ineuntem Innocentia,
 Procedentem ampla Virtutum Cohors,
 Exeuntem Mors Beatissima decoravit,
 (Volente Numine)*

Ut nuspiam deesset aut Virtus aut Felicitas.

*Duobus Conjuncta Maritis,
 Utrique Cbarissima :
 Primum*

*(Quem ad Annum habuit)
 Impense dilexit :*

Secundum

*(Quem ad Annos Viginti quatuor)
 Tanta Pietate, & Amore coluit,
 Ut Cui vivens*

*Obsequium tanquam Patri præstitit ;
 Moriens !*

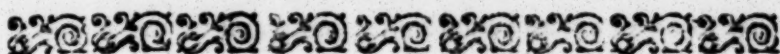
*Patrimonium tanquam Filio reliquit.
 Noverca cum esset,*

*Maternam Pietatem facile Superavit.
 Famulitii adeo Mitem Prudentemq; curam gessit,
 Ut non tam Domina Familiæ præesse.
 Quam Anima Corpori inesse videretur.*

Denique

*Cum Pudico, Humili, Forti, Sancto Animo,
 Virginibus, Conjugibus, Viduis, omnibus
 Exemplum Consecrasset Integerrimum ;
 Terris Anima Major, ad Similes evolavit Superos.*

The



The foregoing Inscription, attempted
in English.

DIANA Countess of OXFORD and ELGIN.

WH O from a Race of Noble Heroes came,
 And added Lustre to its Antient Fame :
 Round her the Virtues of the CÆCILS shone,
 But with inferior Brightness to her own ;
 Which she refin'd to that sublime Degree,
 The greatest Mortal could not greater be.
 Each Stage of Life peculiar Splendour had ;
 Her tender Years with Innocence were clad :
 Maturer grown, what e'er was brave and good
 In the Retinue of her Virtues stood ;
 And at the final Period of her Breath,
 She crown'd her Life with a propitious Death ;
 That no Occasion might be wanting here
 To make her Virtues fam'd, or Joys sincere.
 Two Noble Lords her Genial Bed possess,
 A Wife to both, the dearest, and the best
Oxford submitted in one Year to Fate
 For whom her Passion was exceeding great.
 To *Elgin*, full six *Lustra* were assign'd,
 And him she lov'd with so intense a Mind,
 That living, like a Father she obey'd,
 Dying, as to a Son, left all she had.
 When a Stepmother, she soon soar'd above
 The common Height ev'n of Maternal Love.
 She did her numerous Family command
 With such a tender Care, so wise a Hand,
 She seem'd no otherwise a Mistress there
 Than Godlike Souls in human Bodies are.

But

108 *On the Countess of Oxford and Elgin.*

But when to all she had Example show'd,
How to be Great and humble, Chaste and Good,
Her Soul for Earth too excellent, too high,
Flew to its Peers the Princes of the Sky.



REMAINS

R E M A I N S
O F T H E

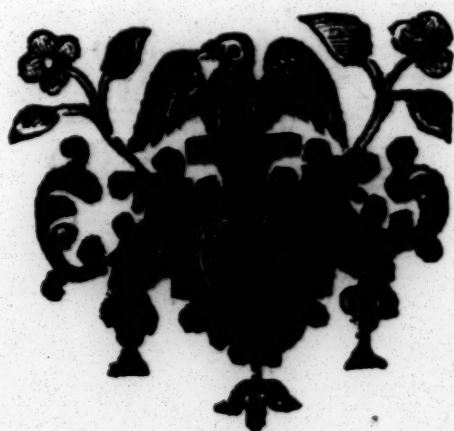
Rev'd. Mr. POMFRET.

V I Z.

R E A S O N. *A Satire.*

Dies Novissima : Or, *The LAST EPIPHANY.*

A Pindarick Ode.

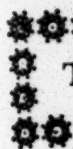


L O N D O N :

Printed in the Year M. dcc. lv.



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Some Account of Mr. POMFRET, and his
WRITINGS.

THE Two following Pieces are the only Poetical Remains of the Rev. Mr. Pomfret, and were lately found among some other of his Papers, of a private Nature, in the Custody of an intimate Friend. The *First* of them, intitl'd *Reason*, was wrote by him in the Year 1700, when the Debates concerning the *Doctrine* of the *Trinity* were carried on with so much Heat by the Clergy one against another, that King *William* was obliged to interpose his Royal Authority, by putting an End to that pernicious Controversy, thro' an Act of Parliament strictly forbidding any Persons whatever to publish their Notions on this Subject. It is, indeed, a severe, tho' very just Satire upon the Antagonists engaged in that Dispute, and was published by Mr. Pomfret at the Time it was wrote. But the not inserting of it among his *other* Poems, when he collected them into a Volume, was on Account of his having received very signal Favours from some of the Persons therein mentioned. But *They*, as well as *He*, being now dead, it is hoped that the Revival of it at this Juncture, will answer the same good Purposes intended by the Author in its Original Composition.

The other, (intitl'd, *Dies Novissima*: Or, the *Last Epiphany*: A *Pindarick Ode*, on *Christ's* Second Appearance to Judge the World,) is now printed from a Manuscript under his own Hand. It must be, indeed, confessed, that many excellent Pens have exercised their Talents upon this Subject; but yet, notwithstanding the different Manner in which they have treated it, I dare say, there will be found such a Holy Warmth animating this Piece throughout, that, as *The Guardian* has observed of *Divine Poetry*,

iv *Some Account of Mr. POMFRET*

Poetry, we shall find a kind of Refuge in our Pleasure, and our Diversion will become our Safety.

Having thus given a faithful Account of these valuable *Remains*, there is another natural Piece of Justice still due to the Memory of the Author. In the first Place, by giving some Account of his Family, to clear him from the Aspersions of *Fanaticism*, which have been generally cast on him thro' a notorious Mistake; and, in the next Place, to defend the Genuineness of his Writings, from the injurious Treatment of those, who have, either thro' Malice or Ignorance, ascribed some of them to other Persons.

The true Account of his Family, is as follows, *viz.* Mr. *Pomfret's* Father was Rector of *Luton* in *Bedfordshire*, and himself was preferred to the Living of *Malden* in the same County. He was liberally educated at an eminent Grammar School in the Country, from whence he was sent to the University of *Cambridge*, but of what College he was entered I know not. There he wrote most of his Poetical Compositions, took the Degree of Master of Arts, and very early accomplished himself in most Kinds of Polite Literature.

It was shortly after his leaving the University, that he was preferred to the Living of *Malden* above-mentioned; and so far was he from being in the least Tinctured with *Fanaticism*, that I have often heard him express his Abhorrence of the destructive Tenets maintained by those People, both against our *Religious* and *Civil Rights*.

This Imputation, it seems, was cast on him by there having been one of his Sur- Name, tho' not any Way relating to him, a Dissenting Teacher who died not long ago*. So far distant from the Accusation, were the Principles of this excellent Man.

About the Year 1703, Mr. *Pomfret* came up to *London* for *Institution* and *Induction*, into a very considerable Living; but was retarded for some Time, by a Disgust ta-

* Mr. *Samuel Pomfret*, who published some Rhimes upon *Spiritual Subjects*, as they are pleased to call them.

ken by Dr. Henry Compton, then Bishop of London, at these Four Lines, in the Close of his Poem intitled the Choice.

*And as I near approach'd the Verge of Life,
Some kind Relation (for I'd have no Wife)
Should take upon him all my Worldly Care,
While I did for a better State prepare.*

The Parenthesis, in these Verses, were so maliciously represented to the Bishop, that his Lordship was given to understand, it could bear no other Construction, than that Mr. Pomfret preferred a *Mistress* before a *Wife*, tho' I think the contrary is self evident; the Verses implying no more, than the Preference of a *Single Life* to *Marriage*; unless his Brethren of the Gown will assert, that an unmarried Clergyman cannot live without a *Mistress*. But the worthy Prelate was soon convinced of the preposse Malice of Mr. Pomfret's Enemies towards him, he being at that Time married. But their base Opposition of his deserved Merit, had in some Measure its Effect; for by the Obstructions he met with, and the *Small Pox* being at that Time very rife, he sickened of them, and died in London, in the 36th Year of his Age.

The ungenerous Treatment he has since met with, in regard to his *Poetical Compositions*, is in a Book intitled, *Poems* by the Earl of Roscommon and Mr Duke, † in the Preface to which, the Publisher has peremptorily inserted the following Paragraph, *In this Collection* (says he) *of my Lord Roscommon's Poems, Care has been taken to insert all that I could possibly procure, that are truly Genuine; there having been several Things published under his Name, which were written by others, the Authors of which I could set down if it were material.* Now this arrogant Editor would have been more just, both to the Publick,

† Printed for Jacob Tonson, 1717. Octavo.

vi *Some Account of Mr. POMFRET, &c.*

and to the Earl of Roscommon's Memory, in telling us *what Things* had been published under his Lordship's Name by others, than by concealing the Authors of any such *gross Impositions*. Instead of which, he is so much a Stranger to *Impartiality*, that he has been guilty of the very Crime he exclaims against ; for he has not only attributed *The Prospect of Death* to the Earl of Roscommon, which was wrote by Mr. Pomfret many Years after his Lordship's Disease ; but likewise another Piece, intituled, *The Prayer of Jeremy Paraphrased*, prophetically representing the passionate Grief of the Jewish People for the Loss of their Town and Sanctuary, written by Mr. Southcot, a worthy Gentleman now living, who first published it himself in the Year 1717*. So that it is to be hoped in a future Edition of the Earl of Roscommon's and Mr. Duke's Poems, the same Care will be taken to do these Gentlemen Justice, as to prevent any other Person from hereafter injuring the Memory of his Lordship. 1724.

PHILALETHES.

* See Miscellaneous Poems and Translations. Printed for Bernard Lintot. O^oavo.



REASON:



R E A S O N :

A

P O E M.

U Nhappy Man ! who thro' successive Years
 From early Youth to Life's last Childhood errs ;
 No sooner born, but proves a Foe to Truth ;
 For Infant Reason is o'er power'd in Youth.
 The Cheats of Sense will half our Learning share ;
 And Pre-Conceptions all our Knowledge are.
Reason, 'tis true, should over Sense preside,
 Correct our Notions, and our Judgment guide ;
 But false Opinions, rooted in the Mind,
 Hoodwink the Soul, and keep our *Reason* blind,
Reason's a Taper which but faintly burns,
 A languid Flame, that glows and dies by Turns ;
 We see't a little while, and but a little way,
 We travel by its Light, as Men by Day.
 But quickly dying, it forsakes us soon,
 Like Morning Stars that never stay till Noon.

The Soul can scarce above the Body rise,
 And all we see is with Corporal Eyes.
 Life now does scarce one Glimpse of Light display
 We mourn in Darkness and despair of Day :
 That nat'ral Light once dress'd with Orient Beams,
 Is now diminish'd, and a Twilight seems,

A miscellaneous Composition, made
Of Night, and Day, of Sunshine, and of Shade,
Thro' an uncertain *Medium* now we look,
And find That *Falshood*, which for *Truth* we took ;
So Rays projected from the *Eastern Skies*,
Shew the false Day before the Sun can rise.

That little Knowledge now which Man obtains,
From outward Objects and from Sense he gains ;
He, like a wretched Slave, must plod and sweat,
By Day must toil, by Night that Toil repeat ;
And yet, at last, what little Fruit he gains ?
A Begger's Harvest glean'd with mighty Pains.

The Passions still predominant will rule,
Ungovern'd, rude, not bred in *Reason's* School ;
Our Understanding they with Darkness fill,
Cause strong Corruptions, and pervert the Will ;
On these the Soul, as on some flowing Tide,
Must sit, and on the raging Billows ride,
Hurry'd away ; for how can be withstood
Th' impetuous Torrent of the boiling Blood ?
Be gone, false Hopes, for all our Learning's vain,
Can we be free, where these the Rule maintain ?
These are the Tools of Knowledge which we use ;
The Spirits heated, will strange Things produce ;
Tell me, who e'er the Passions could controule,
Or from the Body disengage the Soul ;
Till this is done, our best Pursuits are vain
To conquer Truth and unmix'd Knowledge gain.
Thro' all the bulky Volumes of the Dead,
And thro' those Books that modern Times have bred,
With pain we travel, as thro' moorish Ground,
Where scarce one useful Plant is ever found ;
O'er run with Errors which so thick appear,
Our Search proves vain, no Spark of Truth is there.
What's all the noisy Jargon of the Schools,
But idle Nonsense of laborious Fools,
Who fetter *Reason* with perplexing Rules.
What in AQUINAS' bulky Works are found
Does not enlighten *Reason*, but confound.

Who

Who travels SCOTUS' swelling Tomes shall find
 A Cloud of Darknese rising on the Mind.
 In controverted Points can *Reason* sway ?
 When Passion or Conceit still hurries us away ?
 Thus his new Notions SHERLOCK would instil,
 And clear the greatest Mysteries at Will.
 But by unlucky Wit perplex'd them more,
 And made them darker than they were before.
 SOUTH soon oppos'd him, out of Christian Zeal,
 Shewing how well he could dispute and rail :
 How shall we e'er discover which is right,
 When both so eagerly maintain the Fight ?
 Each does the other's Argument deride,
 Each has the Church and Scripture on his Side.
 The sharp ill natur'd Combat's but a Jest,
 Both may be wrong ; one perhaps errs the least
 How shall we know which Articles are true,
 The Old Ones of the Church, or BURNET's New
 In Paths uncertain, and unsafe he treads,
 Who blindly follows others fertile Heads.
 What sure what certain Mark have we to know,
 The right or wrong, 'twixt *Burgess*, *Wake* and *Howe* ?
 Should untun'd Nature crave the *Medic Art*,
 What Health can that contentious Tribe impart ?
 Ev'ry Physician writes a diff'rent Bill,
 And gives no other *Reason* but his Will.
 No longer boast your Art, ye impious Race,
 Let Wars 'twixt *Alcalies* and *Acids* cease ;
 And proud G——ll with *Colbatch* be at Peace.
Gibbons and *Radcliffe* do but rarely guess,
 To Day they've good, to Morrow no Success.
 Ev'n *Garth* and *Maurus* sometimes shall prevail,
 When GIBSON, learn'd HANNES, and TYSON fail :
 And more than once, we've seen that blund'ring S——NE.
 Missing the Gout, by chance has hit the Stone ;
 The Patient does the lucky Error find,
 A Cure he works, tho' not the Cure design'd.
Custom, the World's great Idol we adore,
 And knowing this, we seek to know no more :

Who

Wh

What Education did at first receive,
 Our ripen'd Age confirms us to believe :
 The careful Nurse, and Priest, is all we need
 To learn Opinions and our Country's Creed ;
 The Parents Precepts early are infill'd,
 And spoil the Man, while they instruct the Child.
 To what hard Fate is Human kind betray'd,
 When thus implicit Faith's a Virtue made ;
 When Education more than Truth prevails,
 And nought is Current but what Custom seals ?
 Thus from the Time we first began to know,
 We live and learn, but not the wiser grow.

We seldom use our Liberty aright,
 Nor judge of Things by universal Light :
 Our Prepossessions and Affections bind
 The Soul in Chains, and Lord it o'er the Mind ;
 And if Self-Int'rest be but in the Case,
 Our unexamin'd Principles may pass,
 Good Heav'ns! that Man should thus himself deceive,
 To learn on Credit, and on Trust believe :
 Better the Mind no Notions had retain'd
 But still a fair unwritten Blank remain'd ;
 For now, who Truth from Falshood would discern,
 Must first disrobe the Mind, and all unlearn :
 Errors contracted in unmindful Youth
 When once remov'd, will smooth the Way to Truth :
 To dispossess the Child the Mortal lives,
 But Death approaches e'er the Man arrives.

Those who would Learning's glorious Kingdom find,
 The dear-bought purchase of the Trading Mind ;
 From many Dangers must themselves acquit,
 And more than *Scylla* and *Charibdis* meet :
 Oh ! What an Ocean must be voyag'd o'er,
 To gain a Prospect of the shining Shore ;
 Resisting Rocks oppose th' inquiring Soul,
 And adverse Waves retard it as they roll.

Does not that foolish Deference we pay,
 To Men that liv'd long since, our Passage stay ?

What

What odd prepos't'rous Paths at first we tread !
 And learn to walk, by stumbling on the Dead.
 First we a Blessing from the Grave implore,
 Worship *Old Urns*, and *Monuments* adore ;
 The rev'rend Sage with vast Esteem we prize,
 He liv'd long since, and must be wond'rous Wise ;
 Thus are we Debtors to the famous Dead,
 For all those Errors which their Fancies bred ;
 Errors indeed ! for real Knowledge staid
 With those first Times, nor farther was convey'd :
 While light Opinions are much lower brought,
 For on the Waves of Ignorance they float ;
 But solid Truth scarce ever gains the Shore,
 So soon it sinks, and ne'er emerges more.

Suppose those many dreadful Dangers past,
 Will Knowledge dawn, and bless the Mind at last ;
 Ah ! no, 'tis now environ'd from our Eyes,
 Hides all its Charms, and undiscover'd lies.
 Truth like a single Point escapes the Sight,
 And claims Intention to perceive it right ;
 But what resembles Truth is soon descry'd,
 Spread like a Surface and expanded wide.
 The first Man rarely, very rarely finds
 The tedious Search of long inquiring Minds ;
 But yet, what's worse, we know not when we err ;
 What Mark does Truth, what bright Distinction bear ?
 How do we know, that *what we know, is True* ?
 How shall we Falshood fly, and Truth pursue ?
 Let none then here, his certain Knowledge boast,
 'Tis all but *Probability* at most ;
This is the easy Purchase of the Mind,
 The *Vulgar's Treasure*, which we soon may find :
 But *Truth* lies hid, and e'er we can explore
 The glitt'ring Gem, our fleeting Life is o'er.



Dies Novissima :

OR, THE LAST EPIPHANY.

A PINDARICK ODE,
On CHRIST's Second Appearance *to Judge*
the World.

I.

A D I E U, ye toyish Reeds, that once could please
My softer Lips, and lull my Cares to Ease ;
Be gone : I'll waste no more vain Hours with you,
And smiling SYLVIA too Adieu,

A brighter Pow'r invokes my Muse,
And loftier Thoughts, and Raptures, does infuse.

See ! beck'ning from yon Cloud, *He* stands,,
And promises Assistance with his Hands.

I feel the heavy rolling God,
Incumbent, revel in his frail Abode.

How my Breast heaves, and Pulses beat !
I sink, I sink, beneath the furious Heat,

The weighty Bliss o'erwhelms my Breast,
And over-flowing Joys profusely waste ;
Some nobler Bard, O *Sacred Pow'r*, inspire,
Or Soul more large, th' Elapses to receive,

And,

And, brighter yet, to catch the Fire,
And each gay following Charm, from Death to save.
—In vain the Suit—the God inflames my Breast,

I rave, with Extasies oppress,
I rise, the Mountains lessen, and retire,
And now I mix, unsign'd, with Elemental Fire,
The leading DEITY I have in view,
Nor Mortal knows as yet, what Wonders will ensue :

II.

We pass thro' Regions of unfully'd Light,
I gaz'd, and sicken'd at the blissful Sight,
A shudd'ring Paleness seiz'd my Look,
At last the Pest flew off, and thus I spoke ;
“ Say, *Sacred Nine*, shall this bright Clime
“ Survive the fatal Test of Time,
“ Or perish, with our Mortal Globe below,
“ When yon *Sun* no longer shines ?
Straight I finish'd,——veiling low ;
The *Visionary Pow'r* rejoins,
“ 'Tis not for you, to ask, nor mine to say,
“ The Niceties of that *tremendous Day*.
“ Know ; when o'er-jaded Time his Round has run,
“ And finish'd are the radiant Journeys of the *Sun*,
“ The great *Decisive Morn* shall rise,
“ And Heav'n's *Bright JUDG* appear in opening Skies,
“ Eternal Grace and Justice *He'll bestow*
“ On all the *trembling World* below ;

III.

He said ; I mus'd, and thus return'd,
What Ensigns, courteous Stranger, tell,
Shall the brooding Day reveal ?
He answer'd mild——
“ Already stupid with their Crimes,
“ Blind Mortals, prostrate to their Idols lie :
“ Such were the beding Times,
“ E'er Ruin blasted from the sluicy Sky,
“ Dissolv'd they lay, in fulsome Ease,

“ And

“ And revell'd in luxuriant Peace ;
 “ In *Bacchanals*, they did their Hours consume,
 “ And *Bacchanals* led on their swift, advancing Doom.

IV.

Adult'rate *CHRISTS* already rise,
 And dare to 'twage the angry Skies,
 Erratick Throngs, their *Saviour's* Blood deny,
 And from the *Cross*, alas ! *He* does neglected sigh,
 'The *Anti-Christian* Power has rais'd his *Hydra-Head*,
 And Ruin, only less than *Jesus*, Health, does spread,
 So long the Gore thro' poison'd Veins has flow'd,
 That scarcely ranker is a Fury's Blood ;
 Yet specious Artifice, and fair Disguise,
 The Monitor's Shape, and curst Design belies ;
 A *Fiend's* black Venom, in an *Angel's* Mien,
 He quaffs, and scatters the contagious Spleen :
 Straight, when *He* finishes his lawless Reign,
 Nature shall paint the shining Scene,
 Quick as the Lightning which inspires the Train.

V.

Forward *Confusion* shall provoke the Fray,
 And *Nature*, from her antient Order, stray ;
 Black Tempest, gath'ring from the Seas around,
 In horrid Ranges shall advance,
 And, as they march, in thickest Sables drown'd,
 The Rival Thunder from the Clouds shall found,
 And Lightnings join the fearful Dance ;
 The blustering Armies o'er the Skies shall spread,
 And universal Terror shed,
 Loud issuing Peals, and rising Sheets of Smoke,
 Th' incumbent'd Region of the Air shall choke ;
 The noisy Main shall lave the suff'ring Shore,
 And from the Rocks the breaking Billows roar ;
 Black Thunder bursts, blue Lightning burns,
 And melting Worlds to heaps of Ashes turns ;
 The Forests shall beneath the Tempest bend,
 And rugged Winds the nodding Cedars rend ;

VI.

Reverse, all Nature's Webb shall run,
 And spotless *Misrule* all around,
 Order, its flying Foe, confound,
 Whilst backward all the Threads shall haste to be unspun,
 (The Wand, with which, e'er Time begun,
 His wand'ring Slaves he did command,
 And made 'em scamper right, and in rude Ranges run)
 The hostile Harmony shall chace,
 And as the Nymph resigns her Place,
 And panting to the neighb'ring Refuge flies,
 The formless Russian slaughters with his Eyes,
 And following, storms the perching Dame's Retreat,
 Adding the Terror of his Threat;
 The Globe shall faintly tremble round,
 And backward jolt, distorted with the Wound;

VII.

Swath'd in substantial Shrowds of Night,
 The sick'ning *Sun* shall from the World retire,
 Stript of his dazling Robes of Fire,
 When dangling once shed round a lavish Flood of Light:
 No frail Eclipse, but all Essential Shade,
 Not yielding to Primæval Gloom,
 Whilst Day was yet an *Embryo* in the Womb,
 Nor glimm'ring in its Source, with Silver Streamers
 A *Jetty* Mixture of the Darkness spread [play'd,
 O'er murm'ring *ÆGYPT*'s Head.
 And that which Angels drew
 O'er Nature's Face, when Jesus dy'd,
 Which sleeping Ghosts for this mistook,
 And raising off their hanging Funerals, shook,
 And fleeting pass'd, expos'd their bloodless Breasts to View,
 Yet find it not so dark, and to their Dormitories glide.

VIII.

Now bolder Fires appear,
 And o'er the palpable Obscurement sport,

Glaring

Glaring and gay as falling LUCIFER,
 Yet mark'd with Fate as when he fled th' Ætherial
 And plung'd into the op'ning Gulph of Night ; [Court,
 A Sabre of Immortal Flame I bore,
 And with this Arm, his Flour'ishing Plume I tore,
 And straight the Fiend retreated from the Fight.

IX.

Mean Time the lambent Prodigies on high,
 Take gamesome Measures in the Sky ;
 Joy'd with his future Feast, the Thunder roars,
 In Chorus to th' enormous Harmony ;
 And hollows to his Off-spring from sulphurous Stores,
 Applauding how they tilt, and how they fly,
 And their each nimble Turn, and radiant Embassy.

X.

The *Moon* turns paler at the Sight,
 And all the *blazing Orbs* deny their Light ;
 The *Lightning*, with its livid Tail,
 A Train of glittering Terrors draws behind,
 Which o'er the trembling World prevail ;
 Wing'd, and blown on, by Storms of Wind,
 They shew the hideous Leaps on either Hand
 Of *Night*, that spreads their *Ebon Curtains* round,
 And there erects her royal Stand,
 In sev'n-fold winding *Jett* her conscious Temples bound :

XI.

The *Stars*, next, starting from their Sphere,
 In giddy Resolutions leap and bound,
 Whilst *This* with double Fury glares,
 And meditates new Wars,
 And wheels in sportive Gyres around
 Its Neighbour shall advance to fight,
 And while each offers to enlarge its Right,
 The general Ruin shall increase,
 And banish all the Votaries of Peace ;
 No more the *Stars*, with paler Beams,
 Shall tremble o'er the Midnight Streams,
 But travel downward to behold,

What

What mimicks 'em so twinkling There,
And, like NARCISSUS, as they gain more near,
For the *lov'd Image*, straight expire,
And agonize in warm Desire,
Or slake their Lust, as in the Stream they roll ;

XII.

Whilst the World burns, and all the Orbs below,
In their viperous Ruins glow,
They sink, and unsupported leave the Skies,
Which fall abrupt, and tell their Torment in the Noise ;
Then see th' *Almighty JUDGE*, sedate and bright,
Cloath'd in imperial Robes of Light,
His Wings the Winds, rough Storms the Chariot bear.
And nimbler Harbingers before him fly,
And with officious Rudeness brush the Air,
Halt as he halts, then doubling in their Flight,
In horrid Sport, with one another vie,
And leave behind quick-winding Tracks of Light ;
Then urging, to their Ranks they close,
And shiv'ring, lest they start, a *Sailing Caravan* compose.

XIII.

The *mighty JUDGE* rides in tempestuous State,
Whilst menial Guards of Flame his Orders wait.
His waving Vestments shine,
Bright as the *Sun*, which lately did its Beams resign,
And burnish'd Wreaths of Light shall make his Form Divine ;
Strong Beams of Majesty around his Temples play,
And the transcendent Gaiety of his Face allay,
His *Fathers* reverend Characters he'll wear,
And both o'erwhelm with Light, and over awe with
Myriads of Angels shall be there, [Fear ;
And I, perhaps, close the tremendous Rear ;
Angels, the first and fairest Sons of Day,
Clad with eternal Youth, and, as their Vestments gay ;

XIV.

Nor for Magnificence alone,
To brighten and enlarge the Pageant Scene,
Shall we encircle his most daz'ing Throne,
And swell the Lustre of his pompous Train, The

The nimble Ministers of Bliss or Woe,
 We shall attend, and save, or deal the Blow,
 As *He* admits to Joy, or bids to Pain.

XV.

The Welcome News,
 Thro' ev'ry Angel's Breast fresh Raptures shall diffuse,
 The Day is come,
 When *Satan* with his Pow'rs shall sink to endless Doom;
 No more shall we his hostile Troops pursue
 From Cloud to Cloud, nor the long Fight renew;

XVI.

Then RAPHAEL, big with Life, the Trump shall sound;
 From falling Spheres, the Joyful Musick shall rebound,
 And Seas and Shores shall catch, and propagate it round,
 Louder he'll blow, and it shall speak more shrill,
 Than when, from *Sinai's* Hill,

In Thunder, thro' the horrid redd'ning Smoke,

Th' ALMIGHTY spoke;

We'll shout around with Martial Joy
 And thrice the vaulted Skies shall rend, and thrice our
 'Then first th' *Archangel's* Voice aloud [Shouts reply,
 Shall cheerfully salute the Day, and Throng,
 And *Hallelujahs* fill the Crowd,
 And I, perhaps, shall close the Song.

XVII.

From its long Sleep, all Human Race shall rise,
 And see the *Morn*, and JUDGE advancing in the Skies,
 To their long Tenements, the *Souls* return,
 Whilst down the Steep of Heav'n, as swift the Judge descends
 These Looks illustrious bright, no more to mourn,
 Whilst, see! distracted Looks yon stalking Shade attend,
 The *Saints* no more shall conflict on the Deep,
 Nor rugged Waves insult the lab'ring Ship,
 But from the Wreck in Triumph they arise,
 And borne to *Bliss*, shall tread *Empyrean* Skies.



T H E

CONTENTS.

*****	<i>H E Choice.</i>	Page 8
* T *	<i>Love Triumphant over Reason: A</i>	
* * *	<i>Vision.</i>	12
*****	<i>The Fortunate Complaint.</i>	28
	<i>Strephon's Love for Delia justify'd, in an E-</i>	
	<i>pistle to Celadon.</i>	33
	<i>An Epistle to Delia.</i>	37
	<i>Cruelty and Lust: An Epistolary Essay.</i>	41
	<i>Upon the Divine Attributes.</i>	53
	<i>Prospect of Death</i>	65
	<i>On the General Conflagration, and ensuing Judg-</i>	
	<i>ment.</i>	72
	<i>Eleazer's Lamentation.</i>	81
	<i>A Pastoral Essay on the Death of Q. Mary</i>	87
	<i>On the Marriage of the Earl of A—— with the</i>	
	<i>Countess of S——</i>	94
	<i>To his Friend under Affliction.</i>	97
		70

The CONTENTS.

<i>To another Friend under Affliction.</i>	100
<i>To his Friend inclined to Marry.</i>	103
<i>To a Painter drawing Dorinda's Picture.</i>	104
<i>To the Painter after he had finish'd it.</i>	105
<i>An Inscription for the Monument of Diana, Countess of Oxford and Elgin</i>	ibid
<i>The same, attempted in English</i>	107

Mr. POMFRET's Remains, viz.

<i>Reason, a Satire.</i>	1
<i>Dies Novissima : Or, the Last Epiphany : A Pindarick Ode.</i>	8



P O E M S

00
03
04
05
12,
bid
07

1
A
8

S

